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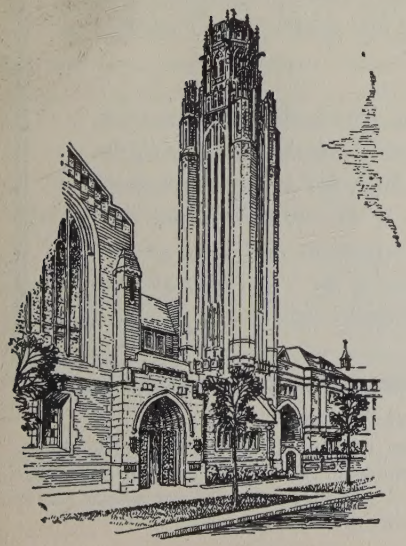

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ANNOUNCEMENTS

RESOLUTIONS OF GREAT SIGNIFICANCE *for the Seminary were adopted by the Triennial Convention on February 1, dealing with the following items:*

1. *The Seminary is commended to the interest and generosity of friends, either through bequests or through gifts, to the end that it may add the following important items to its equipment:*
   a) *A dining-hall, which is the Seminary's most pressing need*
   b) *A model parish hall and drama workshop for Professor Eastman's valuable work in religious drama*
   c) *Kitchenette apartments for married students*
   d) *Apartments for faculty*
2. *Bequests or gifts are also recommended for rural scholarships to make possible a better-trained rural ministry.*
3. *President Palmer's idea of a world-service fellowship to send a graduate abroad each year to teach and learn in some missionary land, and then return for a year of resident teaching on missions in the Seminary, is also commended to prospective givers with missionary interests.*

DR. ROBERT W. GAMMON, *one of the best known and widely beloved ministers in our fellowship and an alumnus of this Seminary, has just been made executive secretary of the* MIDWEST PASTORAL RELATIONS COMMITTEE *with headquarters at 19 South La Salle Street. He will act as a clearing-house of information both for churches seeking pastors and for pastors needing churches and will also be in touch with the New England Pastoral Bureau. This is a welcome step toward a more effective handling of matters concerning pastoral change and placement. Here at the Seminary we have often found it a baffling problem to secure promptly changes of pastorate for men who needed them. Nobody knows, and some do not appreciate, how hard we have worked to serve our older alumni impartially and effectively in this regard. It is a great joy to see this problem in Dr. Gammon's competent hands.*

SAVE JULY 30 TO AUGUST 13 FOR THE PASTORS' INSTITUTE *next summer. You can come for either of the two weeks or, better still, for both. Details of the program will be announced later, but we can give assurance now that it will cover important phases of the minister's life and thought. We offer these two weeks of study, recreation, and professional fellowship in co-operation with the Divinity School of the University and the Disciples Divinity House. Write for a program about April 1.*

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary

REGISTER

FRED EASTMAN, *Editor*

VOLUME XXIX MARCH 1939 NUMBER 2

THE CHRISTIAN CONCEPTION OF MAN

By JOHN C. BENNETT

[*Following is a condensed version of the second of the Alden-Tuthill Lectures delivered during Ministers' Week by Professor Bennett of the Pacific School of Religion. All three lectures will probably appear later in book form.*]

A FEW years ago we were debating the existence of God, but now man has become a problem to himself. He cannot understand the mess he has created of his own life, the contrast between his pretensions and his achievements, the contrast between the hopes that he has entertained concerning his destiny in this world and the existing threat of world catastrophe.

I begin by summarizing briefly the two sides of the Christian conception of man. It involves two great affirmations: First, that man is made in the image of God and, second, that man is a fallen creature. The traditional idea of the fall as an event in time is now untenable. The only use that we can make of the doctrine of the fall is to regard it as a way of stating a permanent contrast in human life.

IN THE IMAGE OF GOD?

What does it mean to say that we are made in the image of God? This affirmation means that man is not primarily an animal or a machine; that he is not fully controlled by his environment or by his heredity; that, whatever may be said about the age-long argument over determinism and freedom, man is controlled by his own purposes as well as by his glands, by his vision of the future as well as by the push of the past. Man is a responsible being called by God to free obedience but capable of resisting the call. Man is a rational being who is capable of understanding to an amazing degree the universe which he inhabits and to some degree himself, who develops systems of consistent thought, and who develops orders of society and cumulative cultures. Man is a creative person, and usually he is miserable if he is not creating or at least playing at creating. There is an infinite restlessness about man. This restlessness, as Pascal has emphasized, is the burden of man's finitude; but it is also a suggestion of his relation to the infinite. But, above all, man is made for the highest, and unless his nature is deadened he cannot

permanently find satisfaction except in the highest. As Kierkegaard says over and over again, men can will the good with a single mind; but they cannot will evil with a single mind—at least not without self-deception.

On this side one other thing should be added. Christian theology has not usually been pessimistic about what God can do with man, though some forms of theology seem to assume that the social order is too much even for God. It is important to point out in these days that both Paul and Augustine believed that men by the grace of God can become new creatures. Augustine was willing to admit that men may approximate perfection; he was only concerned to deny that they can do it without divine grace. Now, put beside this belief in what man can become by grace a further belief which may come more naturally to us than it did to Paul or Augustine that divine grace is available, that it is not limited to the approved ecclesiastical channels or to an elect minority, and that it is effective as an influence making for growth, inspiration, and healing even when it is not recognized as grace at all. From the perspective of the inner life of any one of us it is of the utmost importance to realize that what good there is in us is a gift, that our very powers are derived, and that all is of grace. If we fail to recognize that such is the case, we are tempted to become complacent and self-righteous, and our very moral achievements become corrupted at their center. But, when we are estimating objectively the possibilities of moral achievement in the world, when we are estimating the resources in history for the good life, this consideration is not so important. So in this indirect way we can see that so-called "pessimistic" theologies are still a basis for hope concerning man's possibilities.

A FALLEN CREATURE

Turn now to the second affirmation—that man is a fallen creature, a sinner. A few years ago it would have been necessary, more than it is today, to elaborate this point. We are all more conscious of the depth, the universality, and the stubbornness of evil in human life than we were then. We know that there is a tendency in all of us to look at the world from the point of view of our own interests or of the social interests that are closest to us, that it is difficult not to give priority to the desires that are most vivid because they are our own or on a higher level to the desires of our social group which is an extension of ourselves.

I believe that we should reject any thoroughgoing doctrine of original sin which, while based upon many facts, blinds us to other facts. Especially should we be cautious about deducing from such a doctrine other doctrines such as the belief that man is unable to have any knowledge of God apart from revelation. Egoism in the form of greed or pride or the lust for power is not the only tendency in human nature. I cannot fail to be impressed by the goodness of people as by the evil in them. We are often inclined to concentrate upon men of dictatorial power in these days, but, thank God, there are not many of them. Doubtless among obscure people there are the same tendencies, but here the matter of degree is all important. Those who insist that there are no degrees of sin or goodness make inevitable a caricature of human nature. Also, we are inclined to become panicky because of the peculiar destructiveness of evil in the world today. Our deeds are more ghastly than our fathers' without our being worse men than our fathers because of the instruments of destruction in our hands and because of the tendency of all evil to spread in an interdependent world.

I shall now discuss some of the implications of this two-sided view of man for the problems of our time.

EXTREMES AVOIDED

Christianity avoids the reactionary implications of both extreme optimism and extreme pessimism. Extreme optimism suggests that the ideal society is here or that it will come if things are not much disturbed. All that is needed is further development along existing lines. Nothing is radically wrong with the human heart or with the institutions of society. But, if the extreme optimist often becomes a reactionary in seeking to preserve the *status quo*, the extreme pessimist is often worse. He says that the *status quo* is evil but that any change would probably be worse—that it would open the door to anarchy. Sometimes it is suggested that the state is the God-given dike against anarchy and that any tampering with the present distribution of power in society would allow the lower classes to get out of hand. This general attitude is always a comfort to those who have exclusive privileges or power.

But the Christian conception of man avoids both of these results. On the one hand, there are possibilities in human nature on which we can build. We may say that these possibilities depend upon the grace of God or the spirit of God. That makes little difference from this point of view so long as we do not doubt the availability of God's grace or God's spirit. On the other hand, there is the Christian emphasis on sin which helps us to realize the temptations to which men are exposed and especially the temptations which assail the man of power. Instead of seeing only the danger of anarchy from below, we can see the danger of abuse of power at the top. There is here a warning against all forms of arbitrary power. Democracy in our time must depend upon faith in the dignity of man and in man's possibilities and upon distrust of arbitrary power. Both institutional checks upon power and Christian discipline as an inner check upon the use of power are necessary. The classical arguments for slavery, autocracy, existing inequalities in the distribution of property, and war which are based upon the fact of sin are two-edged. If man is sinful, it is surely wrong to give any man as complete power over other men as in the case of slavery. Nor can we trust any nation which is victorious in war to use justly that most irresponsible of all forms of power—the power that goes with military victory.

THE ETHIC OF LOVE—IN A WORLD OF SIN

A second problem that is raised by this emphasis upon the depth, the universality, and the permanence of sin is the extent to which it must limit the possibility of living in the world according to the Christian ethic of love. Sometimes the proclamation of the fact of sin by our contemporaries seems to be a call to us to live down to our reputation as sinners.

There are three possibilities that are open to us. We may say that the next best step is the Christian choice. As stated, this position may seem harmless enough, but we often find it in connection with a tendency to level down the Christian ideal to what is possible in a given situation. We can see this being done by two movements which are in sharpest contrast to each other—the Oxford groups and the Christian Left, a company of Christian radicals under the leadership of John Macmurray. The Oxford groups tend to identify absolute love with the philanthropy which is possible under the existing economic order. The Christian Left tends to identify Christianity with the struggle for socialism, and it sees the struggle against fascism as a matter of

black and white. Another position is the view that the Christian ideal is so remote from possible realization in this world that its chief function is to convict us of sin and to drive us to seek forgiveness for our souls as individuals through faith in the Gospel. Christianity of this type abdicates from the task of relevant social criticism and leaves a moral vacuum into which flow whatever ideals happen to be approved by secular society. There is a third position which is less easily stated but which is suggested by Reinhold Niebuhr's idea of love as "the impossible possibility." Christian love cannot be fully realized in a world of sin. There must always be tension (an overused but still indispensable word) between the Christian ideal and the next best step open to us. And yet the ideal never ceases to be relevant.

This third position seems to me to be the most tenable one. It does not depend upon the perfectionist interpretation of love to which Niebuhr himself is prone. There is tension between love and all our social choices even when love is thought of in terms of mutuality or in terms of a high conception of justice. At all costs a double standard for personal and social ethics must be avoided. Love should govern our motives in both private and public life. It should drive us to raise the level of possibilities in the world. Moreover, this third position should never be allowed to involve the shortsighted realism that is careless about the means that are used. John Dewey says: "It is wilful folly to fasten upon some single end or consequence which is liked, and permit the view of that to blot from perception all other undesired and undesirable consequences."

At this moment it is of the utmost importance that such counsel not be left to the absolute pacifists but that all of us recognize that the unintended consequences of the means that we use endanger the ends that we seek. There are times when we must frankly say that every positive political choice is so evil that we must reject them all. This would involve an ascetic withdrawal but withdrawal of a kind which is no attempt to keep one's own soul unspotted from the world. There is the possibility of a type of asceticism without self-righteousness and without irresponsibility concerning consequences in history. It is based upon the perception in a given situation that all available political alternatives have intolerable consequences in history and also upon the perception that political forces are not the only forces that have consequences in history. But the fact should be recognized that such withdrawal is an evil choice, though it may be the best in the circumstances. It is evil because it leaves unsolved the immediate problem of checking certain forces of aggression or of oppression on the political level.

THE NATURE OF OUR SOCIAL HOPE

A third problem with which I shall deal is the nature of the social hope that is available to us. It is hardly necessary to say that there must be a modification of the expectations which have been characteristic of American liberals, that we can no longer identify the Kingdom of God with any social order in this world. There are factors in social life which strongly suggest a permanent tendency for the life of institutions and large-scale groups to lag behind the highest developments in personal life. But, when that has been said, for what may we hope?

There are those who deny the possibility of any social hope, but their position involves a dogmatic pessimism which is hardly more tenable than the dogmatic optimism which it supplants. More important are those who deny the importance of a social hope. They say that man stands before God in the present moment and that the only important thing is that

we do God's will in the present. They are right in that the most important thing is the doing of God's will in the present, but they fail to realize the importance of the reference to the future in all purposive living. Even if we seek to discover the will of God for the present, we must consider the future consequences of proposed lines of action in determining the content of his will.

But on the side of those who look for a better society in this world there are some who refuse to substitute sober expectations for their romantic dreams. They insist that there cannot be adequate incentive for social action unless we believe that the Kingdom of God will come in history. Surely they are wrong. The primary basis for social responsibility is no such calculation concerning the prospects for society. Social responsibility is based upon obedience to God in the present and not upon any expectations for the future.

Expectations for the future are, however, not unimportant. Is there any reason for denying that the future is open, that we can live by hope? Not hope that this society of ours will be the Kingdom of God but hope that men may solve the problem of living together in an interdependent world, hope that it may be possible to keep society from anarchy without making men into puppets, hope that we may not be forever helpless in the face of the productivity of the machine but that we may become able to relate that productivity to human needs. It is not for us to have the comfort of assurance that these things will be. Still less can we have the comfort of assurance that these things will be before present trends have led us into even greater disasters than we have yet known. But the future is open. A world is possible in which there is a structure which will not defeat life and within which individuals and groups, and especially the Christian church, will be able to rise to high levels without intolerable compromise.

Moreover, it is becoming increasingly clear that the alternatives are not between solving these central problems and drifting as we have been doing. The alternatives are progress in these areas or barbarism of the kind which has at the moment all the implements of modern science. This is no guaranty of progress, but it may be the needed spur. We cannot say that men in their freedom will not resist God so stubbornly that there will be centuries of darkness. But it need not be so. And, if the worst does come, we can know that there are still in the world quiet and unpretentious forces which will be God's new beginning and man's high hope.

WHAT AM I?

By ARTHUR CUSHMAN MCGIFFERT

I HAVE wings, I can fly. I say, 'Buzz, buzz.' I like honey. What am I?" You will find these sentences underneath the large black silhouette of a bee in one of the dime-store books for little children. Small boys and girls find an answer without difficulty. But suppose they or you were asked what a human being is. The answer would not come so readily. "Be yourself," we say to someone. But the trouble is he does not know what his self is. Edgar, in *King Lear*, knew what he was:

> Hog in sloth, fox in stealth, wolf in greediness, dog in madness, lion in prey.

He might have drawn further on the zoo; we number among our acquaintances the peacock, monkey, jackass, even parlor snake. Hamlet denied the impeachment:

> What a piece of work is man! How noble in reason, how infinite in faculties, in form and moving how express and admirable, in action how like an angel, in apprehension how like a god!

What is the real I? A principle of profound significance for the interpretation of human nature is stated by Thomas Aquinas with his usual succinctness: "The operation proper to a thing is its last end." That is to say, discover the distinctive aspects of human nature and you have answered the question, "What is man?"

The Christian interpretation of man emphasizes those features of human beings which Christian theologians believe to be unique.

1. Man is a creature of God. This means that human existence is not a matter of chance. Our being comes from God. Society does not give us our being. Neither are we self-made. Individually as well as collectively we are insufficient unto ourselves. We cannot do as we please. We are dependent. Christianity does not interpret maturity as complete independence. Our creatureliness means, furthermore, that all men are fundamentally alike. Differences in race, color, and culture are grounded in a common unity which is greater than all the diversity.

2. Man is not only a creature; he is also a creator. The divine image in man is his spark of creativity. Like the unknown author of the first chapter of Genesis, Christians recognize the divinity of the creative act. Our capacity to create marks us off as human beings. To know what man is, look at the civilizations he has manufactured; consider the literature, plastic art, music, and mathematics of his culture. The operation proper to a man is to be what H. H. Farmer calls "a created creator."

3. Freedom makes creativity possible. If error, novelty, experimentation, hesitancy, self-reproach, and the deliberate formations of habits are illusions, then what is real? The basic meaning of freedom is responsibility, decision. According to the behavioristic interpretation of human nature, when a person does wrong, you should spank his grandmother. There may be a lot of sense in that, but fundamentally it violates the principle that freedom is an operation proper to a man. To treat an individual as irresponsible is to treat him as an animal or as a thing. We don't hold a stone responsible. To be sure, this human freedom is often difficult to discern. Sometimes its presence must be a matter of faith. It may be, as John Dewey put it, that we hold people responsible in order that they may become responsible and begin to take into account in the future the consequences of their conduct and so act differently.

4. To grow is an operation proper to a man. It has been called the "authoritative need." "What distinguishes men from animals and some human from other humans," declares Whitehead, "is the inclusion in their nature, waveringly and dimly, of a disturbing element which is the flight after the unattainable, that touch of *infinity* which has goaded races onward, sometimes to their destruction." The Christian counsels of perfection—dangerous as they are—have their basis in a recognition of this principle of growth. What Christianity does is to provide a trellis up which we can grow in intelligence, social sensitivity, aesthetic appreciations, and spiritual property in the area, that is to say, of those goods which can be shared without being diminished.

5. Human beings are immortal. The recent Oxford conference volume, *The Christian Understanding of Man*, strangely

enough omits all reference to this Christian characterization of human nature. Such an oversight is a disturbing sign of the times. From its early days Christianity has been embraced as "the medicine of immortality." Is one reason for the current decline of Christianity the fact that it misinterpreted human nature? I believe it is premature to declare that human nature has changed and the old need for immortality outgrown or that the hope of immortality is unreasonable.

Man is a lover. Christians had to invent a new word to cover what they conceived to be the proper operation of a man as a lover. Love is more than localized sexuality, more than acquisitiveness, exploitation, emotion. Love is also a reaching-out to another to complete one's self, love is fellow-feeling, mutuality, reciprocity, shared experience. The former kind of love has been called erotism; the latter agape. Love of the second sort, the need for it and the satisfactions in it, is not a Christian fiction. We do not invent it. We find it laid down in the very texture of our humanity.

If man is himself when he is a lover, he is most himself when he worships. When a man respects a taboo, when he becomes aware of that which is sacred and absolute for him (call it the supernatural if you will), then he attains his human stature. Man is the only animal that can kneel in adoration and surrender to that which is holy.

Man, who is at one and the same time creature, creator, free, growing, immortal, loving, worshiping, is never insignificant. Writing of the poetry of E. E. Cummings, a reviewer says: "i, as Cummings spells ego, stands for Nobody. And Nobody is simply anybody who does not have delusions that he is somebody. Consequently he can think of his physical existence in very simple terms; can think of earth without thinking of taxes; and can think of doom without thinking about bluffing it." Over against this contemporary paganism (partially valid though it may be as protest) Christianity asserts the worth of human personality. The worthfulness of human personality lies in the value it has for God. That is to say, God has a use for us.

Man is a sinner. Let me define this much-abused word in line with the operational principle with which we started. The operations improper to a man are his sin, and his acting improperly constitutes him a sinner. The man who plays God, who demands special privilege, who sets himself above others, sins against his creaturehood. Similarly he sins if he declines to carry his creative activity through all the stages of creativity: the initial vision, the first attempts at bringing it to pass, the re-vision, the completion, and the final submission to competent authorities for their judgment. Of freedom it has been said that you lose it unless you use it. Instead of taking responsibility we may try to shift and drift. Unlearning how to say "No," we may add to the flotsam and jetsam that clogs the surface of human society. That is an operation improper to man as free and responsible. Again, we may allow ourselves to become dreary repeaters of our past, our thoughts a dim echo of all our yesterdays. We may stagnate, rest on our oars, sin by stopping growth. In so doing we deny our immortality by not allowing our reach to exceed our grasp, by forgetting that "man has forever."

The mishandling of love is sin. We may run away from love; we may direct it toward ourselves; we may sentimentalize it; we may by pretense make love an unreality; we may let it run into wildness. The sinner is the man who has not succeeded in avoiding what Karl Menninger calls the "hazards of love."

Last of all, we sin when we decline to

give the "last full measure of devotion," when among the multiplicity of relative goods we yield to no practical absolute. We sin if we rest content with a lesser devotion when the higher claims our allegiance. Idolatry is sin.

Sin, then, is the dehumanization of man. Christianity has sometimes defined salvation as the divinization of man. According to the operational principle used in this paper, salvation is the humanization of man. It is what Whitehead calls the "expression of perfections proper to our finite natures." The sinner is the actual man; the saved man is the man who is true to himself.

TEN YEARS OUT

By THE CLASS OF 1929

[*Responding to the request of the Editor, the following members of the Class of 1929 have written briefly of their experience in the ministry thus far and of any changes which may have come in their religious philosophy and their outlook upon the work of the church.*]

BY GREGORY VLASTOS

Professor of Philosophy, Queen's University, Kingston, Ontario, Canada

THE most valuable thing I learned in the Seminary was this: religion is not a denial of human life but a realization of the best in it, its most abundant fulfilment. I cannot say when I learned this, or in what course. It seemed to pervade the life of the Seminary. There was little professional piety about. Fred Eastman loved humor, blessed the vernacular, and cursed polysyllables. Journalism, as he taught it, was a disinfectant against cant. McGiffert quoted Calvin and Emily Dickinson in the same paragraph and reasoned inductively from human needs to the concept of God. The genial and almost mischievous dignity of Ozora Davis, Cashman's tireless good-samaritanism to foreign students, Robinson's sweet-tempered exegesis, Holt's salty (and sometimes peppery) pronouncements on the relation between religion and milk—all these gave substance to the phrase that "religion is life." Wieman's naturalist theism seemed appropriate to that experience. Taught with transparent, defenseless honesty, it was overpoweringly convincing.

Yet all the while there was an undertone of dissent. Echoes of Schweitzer and Barth and Pauck's explosive mixture of sophistication and piety stirred memories of the past. The religion I had known in my home had been the faith of a persecuted minority, never a fashionable creed. How to be true to the kingdom that is not of this world, yet keep free of otherworldly nostalgia? The religion of optimism, social adjustment, and personal success had pre-empted the title of reason. The religion of the cross could only appear as "the religion of a fool." But in the "ten years out" I did find an answer to the meaning of the cross—an answer that is not an escape into the supernatural but an unexpected fulfilment of the axiom that "religion is life."

Nineteen twenty-nine was the peak of prosperity. At the bottom of the depression, in January, 1934, I sat talking with John Hester in the Los Angeles county jail. In my first year at the Seminary I had known him as a thoughtful, quiet-

spoken, serious upperclassman. I had also known his future wife, Helen Phelps, one of the most likeable girls at the training school. In the intervening years they had served a small church in southern California, then entered the struggles of the unemployed. They joined an unemployed co-operative, then an unemployed council. In January, 1933, John was in a state hunger march and was chosen leader of the coast division. By the end of that year he had been blackjacked and put into jail on a twelve months' sentence. He had broken the law of property in response to a higher law of the sacredness of human life. One can read the details in an account written later by the Hesters; it is on file, no doubt, at the Seminary library. Those details did not matter to me then. Only this mattered: A struggle was going on between those who had enough and more than enough and those who had less than enough. In this struggle the power of the state was on the side of wealth. Anyone who entered on the other side risked the loss of friends, status, freedom, health, and even life itself. The church either knew nothing of this struggle or else kept prudently silent and neutral.

But the struggle would not avoid the church. A friend of mine, King Gordon, professor of Christian ethics at the United Theological College of Montreal, a man of outstanding ability, was removed from his post. Everyone knew his real offense: he had dared to teach (and preach) *Christian* ethics. There was widespread protest, but the statesmen of the church prevailed. Gordon's chair is still vacant. Out of that incident grew the Fellowship for a Christian Social Order, a group of Canadian Christians who witness against the un-Christian features of our society and strive to support those groups which stand in the forefront of the struggle for justice.

Through the tragic events of the past few years I have been brought into the strangely consoling presence of the God of Wrath, the God of Amos and Jeremiah. And I have also caught terrifying glimpses of the God of Jesus. I am trying to understand how radical is the command to love, how complete a remaking of life it demands, how desperate a resistance it must expect from the powers of evil. I believe more than ever that God is *in* the world, Destroyer and Redeemer, and that he is known only as he is served through life dedicated to his kingdom and his righteousness.

BY JESSE F. PERRIN

Minister, First Congregational Church
Austin, Minnesota

"Ten Years Out" somehow doesn't just express it. There is no sense or feeling of "outness" to it. We feel that we are still a part of the Seminary and the Seminary a part of us. Nearly every year we come back for "Ministers' Week," and since turning us out "for better or worse" you have done an admirable job of keeping us Seminary-conscious.

What have I been doing? First, three years back at Chamberlain, South Dakota, then seven at Faribault, Minnesota, and now completing my third month in a new pastorate at Austin, Minnesota.

High lights? Married in 1932 and have two little girls four and five years old. At Chamberlain the main emphasis was in building up the Sunday school and the young peoples' work. At Faribault it was paying church debts, developing a co-operative program of leadership education, young peoples' activities, and increased church attendance and activity. Here, we are just beginning in what we believe is a good and a constructive way. We have started a church paper, published a directory, and the first of the year opened a "University of Life" program for young people. This we promote jointly

with the Presbyterian church and have 132 young people taking part for two and a half hours each Sunday evening.

Changes in my religious philosophy? I am not aware that any noticeable change has taken place. My belief in God, Jesus Christ, the Kingdom, and the task of the church in the world of today is fundamentally the same as it was in Seminary days. I do think I have more practical optimism about honest effort in the ministry bringing forth good fruit in the thinking and lives of the parishioners. The work of the church seems somehow more vital and important than ever before. Things everyone thinks are impossible seem to me altogether possible providing one gives to the task careful, wise, detailed preparation, close follow-up, and boundless energy. Laymen, I find, are wonderfully willing and co-operative if they are given adequate guidance and encouragement. There is power in the church waiting to be harnessed to worth-while projects. My faith in people, the getting of them to accept responsibility and to do things for and through the church has increased more than a hundred fold. Moreover, my enthusiasm for missions and the raising of the benevolence apportionment has steadily increased.

Preaching has been mostly fun. I confess that I am not as original as I would like to be. The good advice of Dr. Carl Patton and Dr. Charles Gilkey and their sermonizing methods have been a constant help. The continual stream of good books and articles from Seminary professors and other scholars never leaves one with less than three or four possible sermons simmering. It becomes a matter of selection, balance, timeliness, and emphasis. The practice of planning and announcing sermons at least a month in advance I have found to be a real time-saver.

The ministry is a wonderfully satisfying profession. People are hungry for the gospel. They appreciate sincerity and honest effort; they are tolerant of shortcomings in their ministers and eager for practical help for daily religious living. I feel I have been blessed in times of need with guidance and inspiration sufficient to the need. Increasingly and continually, there is in my mind a sense of gratitude to God, to Jesus, to the prophets, ancient and modern, and to the churches that have offered me the privileges of ministering to them.

By WILLIAM A. KEITH

Minister, Collegeside Church
Nashville, Tennessee

Greetings to the faculty and the classmates of 1929 and to the rest of the alumni! This is the celebration of a decade not only for us who were students but also for some of you of the faculty who began at the same time at C.T.S. and sent us out as your first class. We were not only educated but helped educate—especially Bill Pauck, who lived with us in the dormitory. It must be exhilarating to you of the faculty to remember that the first class some of you sent out was also the most illustrious!

Our professional service is coincident with the depression, so we have never known those fabulous church budgets and the rosy optimism some of the older alumni dimly remember. Instead of things going "upward and onward forever," they seem to have gone downward. Nevertheless, I have only a feeling of gratitude for the privilege of living and participating in these years. There has been enough salary to maintain a comfortable home and provide something beyond necessities. There has been the chance to participate in the hopes and plans for a better economic order, the quest for permanent peace, the coming reunion of the church, the ascendancy of theology, the renewed apprecia-

tion and cultivation of worship, and now in the Southland some chance to work for the reconciliation of the races and to stand for liberal religion. I am grateful, also, for the fine laymen who have stood by me and have at times shown patience and exercised charity. Harriet has fulfilled the biblical prophecy that "he that findeth a good wife finds a good thing." Our daughters, Carol Jean, seven, and Barbara, two, have inherited their father's looks and their mother's brains, so must be superior to any others in the class of '29!

You ask what changes have come about in my philosophy of religion and the church. I will name three after the pattern of approved homiletic practice.

1. An increasing appreciation of the church as a fellowship. As the orders of the world disintegrate and become confused, the individual needs a group to which he can give his loyalties and where his ideals are upheld. Such a group cannot be built upon superficial sociability. It comes from persons capable of deep concern and committed to a way of life. It can never be a mass movement or a large group. But, once having been built, it ought not to be destroyed by differences concerning policies or procedures. To set person against person for less than the most clear-cut issue which is itself of great importance is to destroy a greater value.

2. The centrality of God, or our conception of the ultimate reality and meaning of life. If my preaching has changed in ten years it is in order of emphasis and not in content. At first all ideas found their meaning in the universals of the social implications of religion. Now I move out as the final point into the meanings given by our understanding and experience of the purposes of God. Too many of our hopes for social reconstruction and personal achievement have never been adequately rooted in the nature of things. Our reason and justification for moral and ethical living and societies depend upon our commitment to a moral and ethical God.

3. The need to give leadership in making people conscious of the elements in their experience which are religious. Religion is now identified for the average person with all too narrow a range of practices and prohibitions. But, surely, there is much more "unbaptized" and unrecognized religion than these. We need to define anew what we mean by religious experience, how we get it and recognize it. When we do, we will find there is much more religion in the average man than that of which he himself is aware. We will find religious experience is not something apart from other experience but its highest values, insights, and motivations.

I am sure I speak for all of us in the class of '29 when I express our appreciation for the continued interest of the Seminary and its faculty in our growth and welfare. The many services you render and the opportunities you provide, such as "Ministers' Week," are more valued than any mere "thank you" can express.

BY ALLEN STOWELL

Minister, Congregational Church
Chillicothe, Illinois

Ten years ago this June I graduated from the Seminary, but it was not time for me to begin the work of the ministry. My life-plan had not been clearly defined when I entered upon the theological course. I was not certain that preaching and pastoral work should be my task in life. When I received my B.D., I believed that I had no message to preach and no place in the work of the church.

From June, 1929, for three years and three months, I drifted from one thing to another. Much of the time I was unemployed.

After graduation from the Seminary, I took a trip with a friend to the Pacific Northwest. I came back to Chicago and went to work for Marshall Field and Company in their Loop store. That did not satisfy me, and I doubt if I was missed when I left the store. Next came a rather pleasant interlude on the staff of the Peoria Public Library. Then came a year at the Library School of the University of Illinois and a degree in library science. But there was a depression. Instead of a better library position, I had no employment. I was unemployed from June, 1931, to September, 1932, except for a few weeks around Christmas, in the book department at Field's. Living at Mother's home in Abingdon during that time, I did some hard thinking and some heavy reading.

Idleness and dependence were depressing. But there were many people around me whose sufferings made mine seem small by comparison. I looked at the wrecks made by economic disaster and saw human need as I had never seen it before. Much of that need could be seen in the terms of the Christian religion. People needed faith in God and their fellows. Then it was that there came over me my first sincere urge to help people find God in Christ. I was disturbed by the thought, "Here am I trained for that very work and doing nothing about it."

In the summer of 1932 I made a strenuous effort to "do something about it." First, I talked with several ministers but received no specific help. Finally, Rev. Kyle Booth, pastor of the First Congregational Church in Peoria, heard my story and gave me a practical suggestion. He thought I needed to renew a firsthand acquaintance with theological study and church work. His plan was for me to go to a different seminary for a year, specialize in a subject which I had studied little at Chicago, and do practical work as a student assistant in some church. Such arrangements were made with the Oberlin Graduate School of Theology.

My Oberlin experience worked out very well. The study for the S.T.M. in theology with Walter Marshall Horton helped me to think with greater depth and clarity. The work as assistant to Rev. F. E. Eastman in the Congregational Church of Amherst, Ohio, gave me practical experience in working with people. When I was ordained in the Amherst church in February, 1933, I was convinced that I had found *my work.* It was a strange coincidence that this Amherst Church was the same church in which Rev. Kyle Booth had been ordained. And it was Mr. Booth who had been instrumental in my going back to Oberlin.

After receiving my Master's degree in June, I came back to Illinois and held my first pastorate at Loda, Illinois.

This year I am ten years out of the Seminary and six years in the Congregational ministry. How do I look at my work today?

Much of the world is in confusion. Materialistic paganism is crowding Christianity very hard. There is little visible peace or security for humanity. The evidence of human need seems as convincing to me now as it did in the black year of my life, 1931. As I see the needs of man, the deepest and most urgent of them are for faith, hope, and love. The greatest human need is for the love that was taught and demonstrated by Jesus Christ. It is my sincere conviction that the Christian way of life is the answer to the great hunger and the great quest of mankind for individual and social salvation. Believing this, I am happy to have a share in teaching and promoting Christianity.

As I go about the routine of a minister's task, I increasingly appreciate the sound basis for my work received at The Chicago Theological Seminary. The courses in the

basic elements of the theological curriculum were well taught. Those of us who have studied the Bible and the history of the church at Chicago know the essentials which are necessary in order to interpret the Christian tradition to the modern world. The excellent social science preparation we received in Dr. Holt's department of C.T.S. trained us to apply the Christian gospel to the social and economic affairs of mankind. Then with the training we received in biography, literature, drama, speech arts, and church administration we graduated with the equipment needed for success in the highest calling known among men.

Best wishes to all alumni, faculty, and students of C.T.S.

BY DONALD M. STERLING

Minister, Congregational Church
Elroy, Wisconsin

Members of the class of '29: A vote of thanks to Fred Eastman for this opportunity to give an account of ourselves for the last ten years. The *Christian Century* does not need our contributions to its series, "How My Mind Has Changed in This Decade," but we can now have a symposium of our own!

The high spot I shall choose to report is that I was married last June. Some members of the class were beginning to wonder if I would ever make the plunge. Well, I did. Give me ten years more, and I'll be able to give a better accounting of myself than I can for this past decade. "A rare find is an able wife" (Prov. 31:10).

Have there been any changes in my religious philosophy and outlook upon the church? Yes.

First of all, I have been deeply persuaded of the divine nature of the church as an institution. The two parishes I have served have had to suffer enough (the second is still suffering) under my not too tender ministrations to wreck any institution other than one that is rooted in God. My impatience with the church keeps me from seeing this clearly all the time—it only comes with reflection. But where is there another institution that could have taken so much from me (or any of the rest of us) that it neither asked for nor wanted and still hang together?

A second change is rooted in the fact I was turned loose upon the church just before the depression hit the land. It has made a "prophet of doom" of me in certain instances after the manner of certain Old Testament prophets. I have had to wrestle anew with the old problem of how far the prophet and the priest can be combined in one individual. I have found no easy answer. I am sure there is none.

The closest approach I have made to an answer is to say that, if you are a good church executive, know how to get things done, budgets raised, folks called upon and put to work in the church, etc., then they will take more from you in the pulpit than if you let some of these other things slide. Happy is the man who can combine in his abilities a talent for both offices! or, lacking talent, a wife who can be unto him as "a friendly enemy."

BY RAY W. BARBER

Minister, First Congregational Church
Chelsea, Michigan

Did you say ten years? Why, it was only day before yesterday. Of course, now that I come to think of it, I have been to California and back in the meantime. And, too, I know that I am now in Michigan and that some time was spent in Illinois since California. So it must be ten years.

Perhaps you did not know that I had had ten years before that and on May 6 last year celebrated the twentieth anniversary of my ministry, and on January 21

the eighteenth anniversary of my ordination. And still I am only forty-four!

That order of yours is a big one. Tell all that you know about life in five hundred words. Well, I'll make it as terse as I am able.

The three greatest dangers to a minister's life and work seem to me to be provincialism, complacency, and sensitiveness to criticism. The first cuts his power in the wider reaches of life, the second in his own community, and the last in his own personality. A minister should be deaf in one ear and hard-of-hearing in the other. When criticisms do reach him, he should say, "If it is true, no attempted justification will make it less true. If it is not true, nothing that can be said will make it true. I have to live and work with such gifts as God has given to me."

A minister must have a philosophy of life that rests upon convictions (not mere opinion), a philosophy of the church that rests upon reality (some men are thinking much more about what is to become of the church than of what the church is to become), and a philosophy of the ministry that rests upon idealism (too many men are harassed by the crude actualities of life, such as short salaries and bad parsonages).

In his personal relations with his people the minister's task is difficult. It might be stated in this manner: He must love all the people (that is good will in action), like as many as he can (there are some he cannot like), work with all who will be worked with (some just will not co-operate), and develop such leadership as is possible (there are always more novitiates around than one realizes).

This makes up the general working policy of my life. Just one thing more ought to be added, that is, above everything else, a minister needs a sense of direction. He must know which way he is going, and why he is doing things. The outcome may not be within the scope of his powers.

As to the Seminary, every year I feel more greatly in its debt. The course it offers is realistic in relation to the minister and his work. New changes will come to increase this quality. The men who are responsible for it will see that it continues to serve us. Its alumni can confidently leave its development in their hands.

P.S. The church has just been rededicated—free of debt after an extensive overhauling and redecorating. The minister's salary has just been raised $300.

By EVERETT W. MacNAIR

Associate Minister, Ridgeview Congregational Church, White Plains, New York

In ten years Irene and I have had a seven-year pastorate in Niagara Falls and three years here as associate. Up there she did interchurch work among the women and spoke on missions and, before our children were problems, on how people should raise their successors. I preached to chemists, practiced religious education in a semi-mission plant, and got into social and peace work in the city.

During those years I learned much that I did not get at C.T.S.: that I should speak to the point and not by illustrations and that I should answer questions about new religious beliefs straight; that you cannot overcome poor location by young people's work alone and that new blood is not the only answer to an indifferent congregation; and that not to believe the men when they say they prefer to handle the business side of the church work alone. Not that the Seminary did not teach these things—rather that I did not learn them there.

I have learned to count on cumulative study. At the Seminary I omitted all periodical reading and have had to build

that up since. In Niagara Falls I omitted all book study for its own sake and spent all my study time reading up and writing up for the next sermon. Then I got preached out and crawled off abjectly to summer school to get jacked up. But other things have grown with time. Dr. Patton's appeal for prayer based on study of human needs is one. J. M. P. Smith's polemic on reading the Bible as well as about it is another. Davis Edward's relentless insistence on thinking what you say while saying it also, and Dr. Eastman's encouragement to be as vivid as you can without counting on thanks. Then Mr. McGiffert's socratic listening, and Mr. Boisen's respect for confidences, and Dr. Holt's obvious spiritual preparedness for any meeting, even at 8:00 A.M., and Bill Pauck's way of living with his leaders, even those now fifteen hundred years old.

There has been no drastic change in my philosophy of religion. I went to the Seminary with an interest in Dewey's methods and came away with bits of his philosophy. Now at Columbia they tell me God is not truth but instrument. I do not quail. Why should a Scotchman bend the knee? But neither has Tillich convinced me that God is totally other and man hopelessly demonic. God is very real to me—and religion. The richest thing in the ministry is spiritual intimacy with individuals. But one should work with them as well as preach to them. I believe in consecrating the mind, however, as well as the heart.

With all due respect to Herman Johnson, I still believe in the social gospel. Much of the work of the ministry is to produce and replace the generations of the godly. But every producer must have his research unit to discover progressive ideas and changing markets. Should times come when the social order of a streamlined age is saddled with a model T, then, lest the people suffer, courageous minds must lead revolt. As yet I never got into trouble over anything more subversive than Henry A. Wallace and world-peace. But God send I be ready to, if I should. (I'm writing my thesis on Edward Bellamy!)

I have no new "compulsory course for all first-year Seminary men." I missed most a philosophy of missions in the curriculum at C.T.S. However, you gave me a missionary wife, and she did some tutoring. How often in ten years have I wished that some others of the faculty would drop by and inject a pointed shot or two!

BY HAROLD T. JANES

Minister, Union Congregational Church
Green Bay, Wisconsin

Out of the experiences of the last ten years two facts loom larger than they have before: first, the importance of developing fellowship within the church and, second, the operation of the grace of God in human affairs.

Early in the decade Dr. Edward Archibald Thompson, one of the directors of the Seminary, invited me to become his assistant in the First Congregational Church, of Pasadena, California. As a result of this intensive "clinical" training I became convinced of the importance of parish organization, of the need of putting every member to work, of the necessity of reaching the nonchurched through parish visitation, and of building up an intimate religious fellowship among the membership.

A minister has to preach, of course, and do it acceptably; but he cannot create a fellowship by preaching alone. Good preaching will help, but it must be supplemented by a vital organization which will bring together people of varying social and economic backgrounds into an experience of Christian friendship. For example, the membership of our Union Church

Board of Social Action includes among others a farmer who has watched his cabbages rot in the field for want of a market, an executive vice-president of a public utility, a W.P.A. supervisor, and a secretary of the association of commerce.

What organization outside of the church provides such an inclusive fellowship, develops understanding between conflicting groups, and works for the complete redemption of society? No matter what the powers of this world may try to do, we are confident that "the gates of hell shall not prevail against it."

Along with this conviction I have learned also to count more and more upon the operation of God's grace in human affairs. Ministers must work, and work hard, if they expect to build a church strong enough to withstand the pagan religions of this day; but in the midst of our labors we become increasingly aware of a "power not-ourselves, which makes for righteousness." We have our disappointments, of course. The fellowship fails. People whom we counted on do not live up to our expectations. But such experiences are more than balanced by the occurrence of what another generation would have called spiritual miracles. The marvel of it is that in the majority of cases the minister cannot directly connect himself with these happenings. They occur without his planning and to his continual surprise. We can explain it in no other way except to say that God is working upon the hearts of men. Sometimes through a deepening sense of responsibility with the appearance of children in the family, sometimes through a great sorrow, sometimes through a growing concern over our man-made tragedies, God leads men to him and into closer fellowship with their neighbors. This is the miracle of the operation of the grace of God in human hearts.

This past decade has taught me the necessity of hard work in the ministry, but it has also taught me to be patient and expectant—expectant of God's help. "The things which are impossible with men are possible with God."

By JOHN D. LANGENES

Minister, Congregational Church
Staples, Minnesota

Ten years out of the Seminary has left me with certain definite convictions. First, I believe that the gospel of Christ alone will save us. This gospel is a gospel of love. A notable missionary was once asked by a young missionary how to make a success in a non-Christian nation. The wise missionary would only give this answer: "Love the people, love the people, love the people! If you have this, all else will come; if you have not this, nothing else will count." This is true in all lands and under all conditions whether we be dealing with our next-door neighbors, the Japanese, or the Germans. It is the only way that counts. "Love never faileth."

I believe that the gospel is for all. I came from the Seminary with little missionary zeal. Then I read the Book of Acts, and it gradually dawned on me that our Christian religion was definitely a missionary one. I am Christian because the gospel was carried unto the uttermost parts of the world. Moreover, as I watch world-events, it becomes clear that the men of the world are not, in the main, following the Christian way. This is leading us to destruction. If the world is to be saved, it must be by the way of love, brotherhood, and peace. That is the way of Christ, and men cannot follow it until we take Christ to them.

I believe further that I am not building for today, tomorrow, or day after tomorrow. I am building in terms of a hundred thousand years and more. I am building for eternity. Then I should not be impa-

tient with the results. My Christian faith will vindicate itself. It will triumph. Let me then continue to "press toward the mark for the prize of the high calling of God in Christ Jesus."

After ten years I have discovered that one does not solve problems by trying to escape them. This escape is comparatively easy for the minister. When troubles pile up and problems become difficult, he can answer the call of God to a new field of service. My experience has taught me that this does not eliminate or solve—it only shifts. I believe that the Congregational church needs better and longer pastorates.

By JOHN F. STEARNS

Minister, Congregational Church
Auburn, Maine

The association with Dr. Carl S. Patton at Los Angeles for nearly two years was just what you who knew him would expect it to be—a great treat. In my judgment there has been no finer preacher in our generation than he. To see him at close range, to work alongside him as assistant, and to preach occasionally to his congregation were rich and memorable experiences.

In Pontiac, Michigan, where I stayed four years, I found a most tolerant, broad-minded, and friendly people. They had not heard much about the social gospel. I was full of it and felt the time was ripe (1931–36) to initiate my flock into its mysteries. I never preached economics or sociology. I tried always to keep the evangelical emphasis. The response, on the whole, was encouraging, not in point of numbers in the congregation, as much as in the fact that a sizable group of young business and professional people, who had not been identified with any church, were attracted to this socially liberal interpretation of religion and came into the church. We and others already in the church helped one another in our understanding of what was happening to the social and economic life of America. We tried to think through which way democracy should go. Together with other clergymen (Episcopal, Methodist, and Catholic) and people in the community of like persuasion, we brought the League for Industrial Democracy lectures to Pontiac. This, in turn, led indirectly to the bringing to the city of another series of lectures sponsored by a group who were quite opposite-minded from us. The total result was that the intellectual and cultural life of the community was benefited. I was merely one of the number that started the ball rolling.

Here in Auburn, Maine, where I have been three years, I find that the social gospel does not elicit the same response as in Pontiac. I hardly expected that it would. My people, however, know where I stand on the social and political issues of the times. And, if and when a liberal Republican becomes president, most of them will admit they agree with me on these issues.

I enjoy working with the folks in this New England church and parish. They love their church, are loyal to it, and like to keep its organizations in shipshape condition. I have had the satisfaction of seeing numerous much-needed repairs and improvements to the physical property of the church completed and a cumbersome debt of long standing almost wiped out.

I am invited to speak two or three times a year to the Bates College student body at chapel. I am to lead chapel at Bowdoin next month and to take part in its Eighth Annual Forum of Modern Religious Thought. These contacts with the student mind are enjoyable and beneficial to me.

When I went out from the Seminary, I felt that the main task of the ministry

today was to win the church over to a deep and active concern for social righteousness. After nine years and more in the ministry I feel the same way. I have learned that there are many other angles to the gospel. I covet for myself the ability to so shape my contacts with people, preaching and otherwise, so that the clerk, the housewife, the teacher, the banker, the mill hand, and the lawyer go on their way feeling a little more like fighting the good fight of faith. But the minister today, as I see it, is especially under bonds to help his people attain the understanding heart and keep the open mind toward all possible ways of carrying the spirit of love and kindliness into every last haunt of wretchedness and need.

By EDGAR WINN

Minister, First Congregational Church
Dickinson, North Dakota

Ten years out—two and a half years at Rochester, Wisconsin, and over seven years at Dickinson, North Dakota. Years that have brought some discouragement but mostly encouragement.

I would hesitate to call to mind all that I hoped for when I started in the ministry. There is a faint recollection that, surely with all the things that needed to be done, I could do my share in changing the world. I must have forgotten that three years in the Seminary had actually wrought a change in my thought and even desires. No longer was I a layman, busy each day of the week with work with only a few hours to give to worship or the work of the church. I did not seem to realize that all men were not as interested in the church as the layman who was my father. The studies at the Seminary had led me to new views and to new journals of religion. I even forgot that I had not known them before Seminary days. I had become accustomed to thinking and reading in the religious field and had forgotten that more than one layman would receive his sole introduction to religion and social problems through the *American Magazine*.

Religion was approached with a different attitude than I had before I was a minister. The problem was not solely to study and learn for myself. It was now necessary to seek ways of presenting larger views and to try with all the means in my power to cause those who were satisfied to lift their eyes to a higher vision.

People were satisfied with the church as a casual ministering force in their lives; I wished to present it as a challenge. They read for enjoyment; I read for development of religious thought. How much praise should be given to the members of my first church for their patience with me while I was learning that I was not thinking with them or bringing them to think with me? How much patience does a local church need while a minister tries to lead them to a larger view of the church than a fellowship of good neighborly people?

After ten years these questions rise in my mind. Could the Seminary have saved me from the fallacies I have made? Would a year of interneship have increased my wisdom and, hence, my service? Would any method alone have made me a minister without the years of experience that I was enabled to have through the long suffering of church people?

By REUBEN TRICKEY

Minister, First Congregational Church
Watertown, South Dakota

I finished my Seminary work in the summer of 1928 and was graduated in the class of 1929. In September of 1928 I was called to the pulpit of the First Congregational Church of Watertown, South Dakota, where I have ministered for nearly eleven years.

My ministry in the dry area of the Dakotas has strengthened my belief in people. It has given me a real challenge throughout the years. At no time has money been plentiful. I have found people ready to co-operate, and there has always been plenty of work to do. That is why I entered the ministry. I have not been disappointed. I am grateful to the Seminary for its interest and help given to me since my graduation. I have attended summer school at the Seminary every other summer since 1928.

By IVAN R. SMITH

Minister, Congregational Church
Eaton, Ohio

Can it really be ten years? Such vivid recollections crowd to my mind. Cherished memories of dear old C.T.S. In a vision of raptured glory, I recall standing there on one of the mounts of Transfiguration—commencement night. I shall never forget how we knelt at the altar with that sainted spirit—Ozora Davis. His face, his words, his expression, burned themselves into my soul. Ozora S. Davis and that experience I have always called in my Holy of Holies "Isaiah's Vision of the Lord's Glory." For Ozora Davis was Isaiah and he was "the tongs from off the altar" that touched our souls. Like Peter we felt, "Lord, it is good for us to be here."

After ten eventful years, I can say that to me The Chicago Theological Seminary isn't an institution—it is a creative, Christian personality. The Seminary is endeared to my heart in terms of fruitful, sacrificial life of those who dared to live dangerously: Professors Ozora Davis, Dr. "Bennie" Robinson, Albert Palmer, Holt, McGiffert, Pauck, Fred Eastman, and others. A veritable parade of God's prophets in the major key. The arrival of the Seminary *Register* is always a red-letter day in our family. I also think of my good friend Robert Cashman and all his kind thoughtfulness.

The Thorndike Hilton Chapel of my soul was Professor "Bennie" Robinson, under whom I majored. Words could never express to his towering soul what he meant to me in certain trying days. Words cannot unlock now my inner heart for him to read there my innermost treasury. In Dr. Bennie's life, teachings, personal contacts, and from his deep wells of trusting patience, he was to my soul a flaming bush of quiet spiritual strength. His firm, unfaltering, well-poised faith in God, Christ, and his fellow-men made possible many a flowering spiritual oasis where had been mirages of doubt.

Changes which have come to me during these ten years? Our friends tell me I have changed. This is especially true in what my other soul says about me—my wife, Edith. God never let a minister have a more thoughtful, patient, Christian helpmate. She tells me that the experiences of these ten years have made a considerable change in my preaching. And that now I am "putting hay down in the manger where the lambs can get it."

In these trying days, I wouldn't even dare to expound a personal philosophy. As ministers of God, we are hypocrites if we pray for anything more than courage to face the daily task and power to carry on bravely. Would it be considered heretical if I say that my philosophy is found in the words of John Galsworthy? "But once man starts forth to walk his life through in sun and rain. We are all tramps, not knowing what the next day may bring, or where we will sleep when day is done. But if we keep our courage up, forget ourselves, add a little beauty to the world about us, look in the face of mystery and feel the *presence of the eternal*, we shall do well, we shall do very well."

I have just returned from the Ohio

pastors' convention held in Columbus in Memorial Hall. The impact of such strong personalities as Bernard Clausen, Henry Hitt Crane, John Mackay, Ralph Sockman, Ross Stover, and Rabbi Louis Wolsey are fresh within my soul from this meeting. . . . . Ralph Sockman said that ministers are "earphones for the Eternal."

May our passion as "earphones of the Eternal" be to set the phones of our lives to the range of God's broadcasting so that we may catch those divine harmonies and live them at a range where our trusting people can grasp them. The Chicago Theological Seminary helped me to get God's range. It is up to me to pass it on to my people.

By ELLSWORTH D. LYON

Minister, Congregational-Christian Church, Pecatonica, Illinois

They have been difficult years. 1929! What it means to some of us in the rural ministry. I started with this depression, and "we" have been going along pretty close together. My experiences since I knelt with President Davis in reverence and humility at graduation with others equally reverent and humble have profoundly influenced my religious philosophy. I have discovered that it is difficult for hungry people to be Christian. Being Christian means one must be creative, and hunger is a gnawing detriment to creativeness.

If I have done anything outstanding, it has been first of all to preach a gospel of courage as I think Jesus would have done to help my people carry on bravely. Then, I have influenced them to play, to sing, and to dance the folk dances which are loved by rural people.

I have not worked alone. All along the way I have worked by the help of God and my wife. Helping me, also, are three happy, healthy children—two sons and a daughter.

In Berea College one of my teachers said we would not feel that our education was balanced until we had stood by a birthbed and by a deathbed. This truth has been vividly impressed upon my mind as these two experiences have come to me. By both I have been led into the deeper experiences of mankind and feel I have been initiated into a closer brotherhood.

I have tried to live close to my people and have found it a rich experience. The people have visited us at the parsonage. I have called in the homes. We have talked about many problems and shared many joys and sorrows. Sometimes these visits led me to the bedside of a dying man where we shared the great experience together. Many other opportunities for helping have grown out of calling. Among them are the concern of an anxious father for his son's morals, weddings, preaching, young people's conferences, a tenant farmer's financial problems, a banker's distress because of inevitable closing of his bank and his feeling of community pressure, the baptism of babies and a thought concerning all that the service means. We have looked at life together.

From such experiences I draw two conclusions. First, humanity is fundamentally sound. There is something in the great body of humanity that responds to a high challenge when you reach the imaginations of people. Second, I have a deepened conviction that the church has a distinct place in living. It is the only organization which gives itself completely in the search for God through worship. It gives man the sense of victory. It gives man a realization of his value when he co-operates with God.

Just a word about the work at the Seminary. The Seminary should be responsible for bringing all students in contact personally with death and funerals. Studying funeral technique is not enough. Actual experience under supervision such

as assistant pastors receive is needed by each man who leaves the Seminary.

Ten years out! All of ten years! Only ten years! Let us hope that the seed sown since 1929 will produce many fold in the next ten years.

By ROBERT C. KEMPER

Minister, Congregational Church
Alton, Illinois

While I was in the Seminary, Professor Eastman had me write a theme, "Myself Ten Years from Now." Ten years have passed since I wrote that piece, and it now lies before me.

On reading it over, I find that I was more of a prophet than I knew. For when I wrote it, I had a very sophomoric sense of adequacy for the work of the Christian ministry. But I prophesied that ten years in the ministry would give me a sense of humility before a mighty task. And it has!

When I came to this church nine years ago, I was very proud of my education, all my learning, all my qualifications for the ministry. But now that years of work have increased my qualifications, my chief feeling is that the tasks of the Christian ministry are vastly larger and more important that I had thought.

Lately I have been asking myself very seriously if I am adequate to the task. That questioning has made me very humble. And strangely, when I became humble, the effectiveness of my work began to multiply. After nine years work in this church I rejoice to see many spiritual seeds now producing beautiful fruit, and I feel that I have just begun to work effectively.

A BUSINESS MAN VIEWS THE CHURCH

By Robert Cashman

Business Manager, The Chicago Theological Seminary

THE church is a giant! It is a giant of physical, social, educational, and spiritual power. It is a giant of such magnitude that only a few can comprehend its outreach and its influence on the progress of mankind.

In the United States alone it reaches out through more than two hundred great corporations, which we call "denominations," to the control of vast resources of men and money. I do not think of these corporations as representing differences of theology but as business and educational institutions with upward of 200,000 properties, which are owned and operated by nearly 45,000,000 stockholders, at least half of whom meet once a week in "solemn conclave."

The 200,000 properties of these corporations are valued at four billion dollars. Now a billion dollars is a lot of money. If a printing press had been set up when the Christian church was first established, and if it had run night and day turning out dollar bills at the rate of one per minute, it would take until the present time to produce a billion dollars. Multiply this by four, and we have a suggestion of the investment that has been made in the churches of America.

Did you ever see a composite picture of the properties belonging to an industrial organization where buildings, trains,

steamships, and other holdings were seemingly assembled in one place for advertising purposes? Sometimes I wish that we might have such a view of our church properties, ranging from cathedrals in densely populated areas to the little white church at the crossroads, so that we could appreciate the magnitude of this great enterprise which is generating more moral power in the hearts of men than any other single agency.

The American church is a giant also in its spending power, pouring nearly a billion dollars a year through its current budgets into the payment of the salaries of its ministers, the cost of sacred music, the religious education of its children, and the maintenance of its physical properties for a multitude of uses.

This giant church is likewise strong in its credit rating, for it has been able to borrow from banks, issue bonds, sign notes, and mortgage its properties, securing loans in these and other ways to the extent of $500,000,000 on which it is paying interest of $25,000,000 per year.

With such statistics before us and with an appreciation of the world-wide outreach of the Christian program, we cannot fail to agree that the church is truly a giant.

CHURCH DEBTS

But the church of today is a sleeping giant! No one is afraid of giants when they are asleep, and Satan is not fearful of a church that is not awake.

For many reasons I think of the church as a sleeping giant. It is asleep because it does not arouse itself and clear its debts, thereby releasing $25,000,000 of interest payable in its current budgets for the more constructive needs of its educational program. Not all the churches have been wise in their spending; not all their financial adjustments have been above reproach. Thus the reputation of the church as a whole has suffered. The only way to remove this stigma is to pay the debts honorably as due. This reference is to capital obligations, but there is need also of better management in the raising of money and the supervision of expenditure for the current program budget. Many church accounts are not audited; treasurers are not bonded; and irregularities creep in, to promote an inefficiency which would not be tolerated by any successful business.

MINISTERS' SALARIES

The giant church is asleep because it does not restore the depression cuts in the salaries of its ministers. When men worshiped under trees and built altars from the stones of the field, it was not necessary to pay salaries; but when men began to build temples and to equip them as institutions of service to mankind, and when they set aside priests not only to administer the sacraments but also to supervise and promote organizations of world-wide outreach, they took upon themselves a considerable monthly pay roll; and they are not meeting it as they should.

In a recent report of the Golden Rule Foundation it is revealed that, while the national income increased in 1936 to 61 per cent more than in 1932, gifts to churches decreased 30 per cent; to general benevolence, 29 per cent; and to colleges, 18 per cent. My own opinion is that these decreases were not due to a lack of money, for in the same period expenditures increased for theaters 41 per cent; for cigarettes, 48 per cent; for automobiles, 203 per cent; for whiskey, 220 per cent; for radios, 302 per cent; and for beer, 302 per cent. America does what it wants to do with its money. In the light of these statistics would you say that the church is wide-awake? Perhaps the program is adequate, but the people do not know about it. Maybe our advertising, publicity, and promotion should be stimulated. Our

preaching and missionary activities may need adjustment.

Ministers whose salaries are in arrears or whose remuneration is less than the average of that of their congregations cannot do their best work. There are too many demands upon them for gifts, clothes, books, travel, and social service. From twenty-five to fifty dollars a month should be allowed per month for the pastor's car. How can any minister cover his parish enthusiastically when he knows that the cost of gasoline must come out of his own family budget?

CHURCH PROPERTIES

And then I think the giant is asleep because it makes so little use of its church properties. I know of churches costing fifty thousand dollars whose buildings are not used six hours a week. We could not maintain homes or business establishments on this basis unless we were very rich. Are we utilizing our investments to the fullest possible extent and making them pay good dividends for the purposes intended?

And are we taking care of our church properties in a way that will bring credit and glory to the cause? Or are we neglecting them and discounting their spiritual influence? There is something substantial about the buildings of our government. They are constructed to endure; they bear the emblems and the banners of our nation; they are dignified, spacious, and well kept; they command respect. Some of our churches are like that, but too many are not. Sacrificial gifts have built most of our churches, but more sacrifice is needed to maintain them if they are to represent our best ideals. Ill-kept lawns, broken walks and steps, lack of painting and pointing of masonry, leaky roofs, cracked plaster, hissing radiators, dead lamps and poor lighting, soiled hymn books, and pianos out of tune—all these and many other similar items may easily cause a child to lose his reverence for the House of God, and what could follow more naturally than a lack of respect for religion itself?

Most of us probably believe that we are sacrificing for the church; yet often it seems to me that we are not giving all that we can but, rather, all that we feel we should in view of the limited program of the church. Half of the members of the usual congregation make no pledges whatever to the budget. Of the half who subscribe, very few give more than 2 per cent of their incomes to the church. Most of them give nearer 1 per cent. We spend from three to five times as much for our autos that bring us to church.

THE WORKING MINORITY

But the lack of financial co-operation is almost as nothing when compared with the loss of our working forces in the church, for 25 per cent of our members carry all the responsibilities of the program, while 75 per cent do nothing at all. Some are overworked, and some are overrested. Think what it would mean to the church if 100 per cent of its membership were definitely at work. You may say that there are not that many tasks to assign, and I would reply that your program is not big enough to challenge your membership.

Every church must justify its existence, not by the ideals of its founders, or by the glorious record of its past, but by its program of service today. Are the lambs and sheep being fed? Is the church a power for righteousness in its community? Is it helping by its missionary zeal to carry out The Great Commission?

A sleeping giant causes no alarm, but an awakened giant can perform mighty works. As stockholders, desiring and deserving worthy dividends on our invest-

ments in the greatest business in the world—as partners in the work of the Church Universal, in this new year of 1939—let us rise up in our strength to arouse this sleeping giant, remembering the words of Paul to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

A YOUNG MINISTER'S WIFE

By VERNA HARSHFIELD

BEFORE we moved to Kansas and acquired a washer, our family laundry was done in Arkansas style in the back yard. Sometimes Mother did it, sometimes she had a "washerwoman" come in. We children adored Old Leonie with her great scared eyes, her many calico petticoats, and the ever present crick in her neck that prevented her from turning her head. We watched with interest while she built a huge fire under the black "bilin'-pot" full of soapsuds, and trailed after her when she carried over the linens to drop them in carefully. It was fun to watch her small body jerk up and down, with the ridiculous blue skirts bobbing as she rubbed the clothes on the board. But the best sport of all was to slip up behind her as she wrung out the clothes, stand still as still, and then yell, "Leonie!" Because of her stiff neck she would have to whirl her whole body, her face tight with terror at the sudden noise, her hands sending out showers of soapsuds as they flew up. Then she'd relax and laugh with us. Washday was wonderful then.

Laundry in Kansas was less complex. The washing machine did the hard work, Mother reserved one day a week for the laundry, and that settled it.

But Illinois was different. Within three days after my arrival as a bride in my husband's parish, my laundry problems were the talk of the town. Because my preacher-husband is a foot taller than I, I can stand beside him and attain an air of fragility with no effort at all. And hence the church mothers labeled me "the minister's little wife" and immediately began to worry about how I could manage without a washer.

I took charge of the matter and went to the basement to do my first week's washing on the rub board. It was harder than I thought it would be. I was nearly worn out when I had finished. My hands were red and raw, but the memory of the many times I had seen Mother's hands look the same way kept me from minding very much. The more I thought about it, the prouder I was that her daughter could work hard, too. So I exhibited them rather gleefully to my husband, who kissed me and smiled his understanding.

But when we went to lunch with prim gray-haired Mrs. Mason, she was horrified to think I had done such a thing.

"After this," she declared, "you must bring your clothes over, and I'll do them for you."

I stared at her. It was hard not to glare at her, for hadn't she told me the story of her early married years? Two hours the day before I had sat in her comfortable living-room and listened to her proud old voice as she reminded herself as well as me of all the hardships she had survived. Twins she had, and her sister's family to raise besides. She kept an eight-room house, cooked and cared for five children and two menfolk, did their washing and

ironing all alone, and managed all this without the aid of electricity, gas, or running water. But now she possessed a new and lovely home, a happy grown-up family, and the wholehearted love and admiration of the community. You couldn't blame her complacency, or the pride in her bright brown eyes. I was proud of her, too, because her life had been a victorious one.

But now this! Couldn't she see that young women today may have the same ambitions and courage of women of her generation? That we want to battle life, too, and come through with banners flying? She nor any other woman, I thought rebelliously, has the right to try to make "softies" of us. We are entitled to the chance to face our own problems and win our victories over them.

I have since learned a little more tact than I used that day in refusing her offer. Ministers' wives have to. But for the rest of the summer I either washed alone or washed with another young woman who had two small children.

Then suddenly it was October, and we came back to Chicago for my husband's second year in the Seminary. This meant spending four days a week in school and three days in the village where our church was situated. During the first few months we shared an apartment with the Todds, another couple in the Seminary. Our only laundry facilities were in the bathroom. Mrs. Todd and I would fill the bathtub with hot water, soap, and clothes and leave it for awhile. Later the procedure was to get down on our knees and scrub the clothes clean with a stiff brush. It was hard work, backbreakingly so at times. We would complain and almost rebel once in a while. But, after all, the budget seemed to demand that we do this, so we did.

My reward came when I went out to the parish with my husband. I found myself taking a great deal of pride in relating my labors and bragging about them just a little. Now that the experience is over and we have moved to another apartment, I talk about it even more. I expect it will last me all my life. I can picture myself silvery haired and serene gathering a group of grandchildren 'round me to tell them of *my* "pioneer" days. Likely as not they'll retort their modern equivalent of "Nuts to you, Granny." But perhaps my complacency will equal that of Mrs. Mason, and I shall not be moved.

Where we live now there is a washer in the basement. I have access to it provided I have a dime, for it is a slot machine—one coin in the slot provides electricity for twenty minutes. That isn't much time, and the urge to make a game of it is almost irresistible. Sometimes I get so interested in the game that the real end of getting the clothes clean is neglected, and I have to start over. But this seems to be the best method. First the clothes are sorted and soaped; next the machine is filled with hot water, and now it is time to put in the dime. The motor starts with a clang and settles down to a steady throb. The soapsuds whip up to a rich foam, and in goes the first batch of clothes. And the race is on. For while they receive their "gentle agitation," the small things must be rubbed and put through the wringer. Then the washer is relieved of its load and filled again. Presently the motor sets up a clamor for another coin. If this is not forthcoming, it gives up the ghost and dies. I finish the wringing by hand and am through.

Of course, this method is a great time-saver, and I'm very grateful for it. But it's almost too easy to give me much feeling of nobility. And when I hang my clothes on the basement line I don't feel much of the joyousness that Mother and

Old Leonie shared when they hung their snowy sheets and gay ginghams to blow in the Arkansas sun.

There's no way of knowing what will come to me next. It may be an easier way, or it may be harder than ever. But I can face it because it's my job. And I come from a race of women who are glad to work with their hands and are proud when they have finished.

A LETTER FROM SCOTLAND

By Ralph Hyslop

[*Mr. Hyslop, C.T.S. '38, is in the midst of his first year's studies at New College, University of Edinburgh, as our Fellow on the Ford Foundation.*]

AT FIVE o'clock Friday afternoon, September 23, I sailed for Scotland in the face of the most desperate international situation of post-war days. To go at all seemed almost utter folly, yet I knew that I was going, that somehow the decision had been made for me. Nothing could be a greater contrast to those fearful hours in New York, when the newsboys were shouting, "Crisis extras," than days in St. Andrews, where all international crises seem like mere dreams to be forgotten in the sunlight of the day. Yet that is the frame in which the picture of the last three months must be seen. Scotland is still the Scotland of St. Andrews, filled with noble monuments to a great history of spiritual achievement, speaking in the present a challenge to simple, high living and rigorous, pure thinking. But Scotland and all of the British Isles and Europe is a land of fear and foreboding, a country of ominous shadows and ever deepening night. Whatever may have been the hopes and plans of a man who left America in September, he faced something infinitely greater and more terrible than he had dreamed of, and his experiences in travel and study must be marked deeply by that thing. For that reason, I hope the words I speak may be understood not only as a description of experiences of a student abroad but as one man's commentary on life in days of crisis.

It would be hard to forget, in one lifetime, the first night in Edinburgh. Having been there before, I was prepared for foul weather and was somewhat ready for the sudden thrill of the first sight of the Castle looming out of the mists. It was not these things that left an indelible impression but an evening service in the great St. Cuthbert's Church that first night. The church was full, and there was a curious sense of a greater congregation than was visible to the eye; there may have been in that gathering of Sunday, October 2, many who had memories of strong sons or husbands or lovers who had gone forth from Scotland wearing the kilt and marching to the bagpipe, never to return. And they, with their memories, and I with no more than the stimulated imagination of a tired traveler felt the unseen presence of a cloud of witnesses as the minister spoke. He spoke simply of the deep gratitude they must feel for their deliverance, for the very fact that they were able to meet that night in an undarkened church, free from fear. In all that he said there was not a word but that affirmed God's hand in all that they had suffered and all that had been spared

them. I went forth from the church with a fellow-American, humbled by the realization that faith must be the only foundation in our time—deeply conscious of my own lack of faith. . . . .

New College is unlike our own Seminary in so many ways that it would be tiresome to elaborate the differences. It is not a residential college, and much of greatest value is lost thereby, I feel. But New College men are a sociable bunch—they have a sort of Scottish boisterousness that is quite unique. And they are good theologians. It seems to me that the main difference between an American and a Scottish theolog is that the former is always a bit uncertain as to just what he is and where he is going, while the latter is almost too certain of both matters. Certainly, I miss the almost apocalyptic sense of change and crisis which I think characterizes most of us in our American theological schools. Perhaps the Church of Scotland rests more securely on its foundations than other churches, but I will speak with more certainty on that point when I have lived here longer. At present, I feel that a Scot could dangle over the most terrible abyss Karl Barth could describe and remain quite cool and able to burr out something that would be most assuring to the spectator. Speaking of Barth reminds me that one of the most pleasant and rewarding friendships of New College days thus far has been that of Markus Barth, son of the Swiss theologian, who is here, I believe, on a semi-evangelistic mission. At any rate, Markus is doing splendid work in making some of his father's ideas better known, especially among our American group, and he himself, by virtue of an utterly charming personality, has made conquests in his own right.

My own theological views seem very unimportant right now. It does one an immense amount of good to get entirely out of the American environment and face the fact that there is an element of depth in Scottish and Continental theological thinking which our own thought, for all its brilliance, seems to lack. To have studied in a theological seminary for three years and then discover how little of the true depth of Christian doctrines one has realized is a humbling experience but a fruitful one. Yet I believe it must be said too that there is a serious lack of deep ethical thinking over here. Theology can so easily become only the stimulus of the mind rather than the sinews of Christian action. I believe no less strongly in the signal importance of theology, but I believe more strongly in the necessity of a theology which cannot end in theology. Theology in the service of the church and the church in the service of God and man seems to me the only relevant sequence. I do not see how we can be independent thinkers without responsibility to the church, for I do not see how we can speak or think without constant recall to the eternal necessity for our thought and speech—the call to preach the Gospel to our own age.

One of the most satisfying features of study in Edinburgh is the fact that the University of Edinburgh is one of the most cosmopolitan universities in the world. In the very large foreign-student population here there are men and women from every country in the world. One of the most interesting experiences of the past months has been the opportunity to attend the meetings of the International Club. There, as well as in many other contacts, the American student has the opportunity of understanding how his own nation looks to the rest of the world. The events of the past months have enhanced America's already favored position in the eyes of Europeans and Asiatics. I think we Americans appear to others as most fortunate ones who perhaps do not

quite deserve our good fortune and certainly do not appreciate it. Now, that I have become slightly cosmopolitan, I wonder if they're not right. . . . .

I come to the end of this letter as the year draws to its close. For it is almost midnight of New Year's Eve. This evening, students of seventeen countries have joined together in a festive evening. The French gave us a melodrama, the Germans sang us student songs, the lone Chinese recited the thrilling marching song of the volunteers in China today. And when the Germans sang, they were assisted by a French boy; a Czech played the accompaniment for a German violinist; Scots and Englishmen and Hungarians roared at each other's jokes. And in the end, all clasped hands in a great circle and sang "Auld Lang Syne." It would be sheer romanticism to claim that in this harmony we have a picture of what is possible for the nations of the world today. For we who meet in St. Andrews meet as confessing Christians—all other signs we bear are subordinate. It is because we worship together and confess Christ crucified for us that we are able so completely to transcend all barriers of race and tongue. And the nations of the world do not, cannot, meet before the altar, for the people and the leaders do not confess a sovereign loyalty to Christ. But may we not believe that, in the manner in which we are led to expect the coming of God's infinite love, Christ stands before the peoples of the world even today? Have we not but little faith when we despair because men seem to care so little for what we believe? That the love of God in Christ is sufficient for any need not one of us can doubt. Yet how easily we doubt what seems to be the inevitable way of the coming of that love. That we are called upon to bear the cross, to suffer as love must always suffer, to call men to God in the only way that men can make such a call—this is the message that has come to one who knows only too well his own weakness, in days of crisis. From the hours when the world seemed on the brink of destruction to these last few hours when men of all nations sang one song of fellowship together—the call of Christ has come in ever clearer tones. He stands before men in the person of those whom he has chosen in this day to suffer and to serve—men who will proclaim a kingdom that springs into being whenever the selfish heart of man repents and acknowledges in humility the Lord of all life. Can those of us who have heard him call deny him because so many have not heard? No man knows what this year may bring, but, as we think of the need of men and the strange wonder of God's mercy through the suffering of his servants, I wonder if we may not say in prophecy: "Truly, it is the Year of the Lord."

STUDENT LIFE AT C.T.S., 1938-39

Excerpts from an Irregular Diary

By Robert Satterlee

October 13, 1938

WE RECEIVED our filing cases just in time today to get all our papers stowed away before open house for this new Seminary home we're living in. Simple services of dedication for Montgomery Hall came just after fellowship this evening, and seven of us married couples were proudly exhibiting our domicile to faculty and students. Population of this new residence is dense, but as yet there seems to have been no need of using the "mad" room which we set up in the third-floor hall.

October 25

Kaffeeklatsch tonight again. And discussion lasting into the wee hours. The burning issue of our lives here seems to be whether the ministry is a greater field than any other: "Can a business man be a Christian?" some are asking. Some wonder if a ditch-digger can be Christian. It's hard for us to see that we must all be humble before the living God. Some of us feel like doing some mighty hard praying after these sessions. Much of this argument arose out of the question set before us, "Why am I entering the ministry?"

October 31

Just returned from the Interseminary Conference at Des Plaines campground. There Dr. A. E. Holt of the Seminary, Dr. E. E. Aubrey of the Divinity School, and Dr. R. W. Frank of Presbyterian Theological Seminary led discussions around the topic, "The Church and the Modern Community." "Around" is the proper word, for we didn't stay in the same place very long. We got warmed up, too, in a good many of those places. Student Carl Stiefel and Professor Wilhelm Pauck engaged in an impromptu debate on everything from the present debacle of liberalism to the role of Judas Iscariot in the first century. This lasted for half an hour before noon lunch, held some of the brethren spellbound, stimulated others to larger participation.

About forty of us had a rousing good time at an Alice-in-Wonderland party last Friday night. Clark Harshfield in a tall stovepipe hat made a perfect Mad Hatter. Herb Kelley, with a pair of ears and a cotton-batting tail, gave us a very impressionistic March Hare. Emerson Shideler came with an Old Testament history class card pinned to the lapel of his coat. It took us a long time to guess him as the Dormouse who slept all the time. There were at least four different Alices. Geil Duffendack as the red queen was horribly severe. It was early enough in the quarter so everyone had a grand time without worrying about papers, which I bet won't happen on the next party.

November 10

One of the finest things about our Seminary life is the nearly ecumenical character of the student body. This year we still have Karol Rekas, a priest of the Polish National Catholic church of America, who promises to start a group in painting. Seido and Flora Ogawa, Japanese students from Hawaii, are here; Albert Ickler, from Germany, has come to

share our fellowship this year. Ickler makes us all think about the assumptions of our democracy. Whenever we challenge him on Germany's policies, he can always catch us up on our own government and its economy. He gave us two interesting *Kaffeeklatsch* sessions on the German church struggle. At vespers today he presented a significantly different viewpoint from our own in a four-way panel discussion of the present international situation.

Professor Davis Edwards read some modern poetry last week before the Fellowship group. It's amazing how clearly poets like MacLeish, Millay, Sandburg, and others size up the roots of our civilization and point us to "new skies." "Poetry," says Mr. Edwards, "should be read aloud to be fully appreciated." And he proved this to us beyond the possibility of doubt.

Opera has always been our pet extravagance. But we've noticed it's not true of us alone. More and more students are taking advantage of the low prices of the Chicago Civic Opera. You're bound to find someone from the student body up in the top row of the second balcony of the Opera House practically every night of the fall season.

NOVEMBER 24

My prediction about the second party of the year (*see* October 31) didn't come true. For everybody and his brother (sister?) turned out for the formal last Friday. My spouse and Dorothy Todd had charge of this affair, and everybody pronounced it a success. But if it had not been for my wearing out shoe leather running errands for them, the party never would have gone on.

This year the entering class has proved to be one of the best in the past decade. They have been holding informal group meetings of their own at which the discussion has been deep and rich. They are capable and determined, and, because of this, they are tapping sources of energy and strength which are having a pronounced effect upon all of us.

JANUARY 10, 1939

Papers, exams, and Christmas vacation drive one day and night during December so diaries have to wait for diarists sometimes. A new quarter is already under way. The usual reply from Junior students now is, "Working hard!" Most of them find out that the quarter system here is a little different from the semester plan they had been working under. Consequently, they are already on the job the first week of this term.

One must mention the worship services we have had this year. It seems generally agreed that we have all taken a deeper grip on life together in our group worship. Meetings on the Quaker style seem preferred, and we are all trying to learn how to worship together in silence. Prayer meetings, family style, have also proved very popular. One worship service we shall never forget was that in which Professor Edwards' class in choral reading participated. We discovered a really new way of applying an old technique of worship. The speech choir should offer a solution to pastors who have difficulties securing good singing choirs in small churches, as well as supplying another good form of group work for larger churches.

JANUARY 26

Karol Rekas' painting group got started this month, and the Hobby Show of Mr. Alderton's field-work class took place two weeks ago. There is an increasing interest being shown in handiwork and art projects. Probably the most popular course in the Seminary this quarter is the

"Arts and Crafts" course Mr. Haydon is conducting. A group of writers met at Dr. Eastman's home tonight to share their work with one another. And the basketball team (C.T.S. won the intramural championship last year) engaged in trouncing a fraternity team 39 to 10 at about the same time. Stan Conover is a leading spirit in this group. This year Al Ronander has joined the team. Al was center on the team at the University of Southern California last year.

Several of our brilliant future preachers are preparing themselves for the Lindgren Peace Oratorical Contest which comes off February 9 of this year.

February 1

Looking ahead. This is the middle of the year. But such a host of events to come will almost swamp us in the next two months. Ministers' Week this week. Next week the peace contest and the *première* of Dr. Eastman's new play, *The Teacher*. Two later productions by the drama class. The Chicago Echo Meeting of the Madras Conference on February 27–28. And the Spring Hike of the Social Ethics Department. We're going all the way to Alabama this year.

In the meantime, I've got to get that outline on the "Concept of God" prepared for that theology class.

Why Not?

In Fort Wayne, Indiana, there lives one of Chicago Seminary's most distinguished alumni who celebrated his eighty-fifth birthday on January 16 by sending a gift of ten dollars to his "beloved Alma Mater" for its current budget.

In his letter he asks: "Are there not 100 alumni who would make similar gifts on their birthdays?"

Owing to shrinking returns on investments, the Seminary needs ten thousand dollars, annually, in addition to its present income, to balance its budget.

The thought occurs to us that there are many alumni who are grateful for the service rendered by "C.T.S." who would be glad to send a birthday gift—if not ten dollars, perhaps a "tithe" of the number of years their birthdays celebrate. In the course of time, such a loyal tribute on the part of our alumni could grow into a beautiful custom.

Why not?

ALUMNI NOTES

Compiled by Benjamin W. Robinson

1938. Merrill Beale was ordained on January 3 as pastor of the Evangelical Congregational Church of South Easton, Massachusetts. Merrill's grandfather, Rev. Charles H. Beale of the Wellington Avenue Congregational Church, Chicago, preached the ordination sermon.

1937. Charles M. Brown, Ballantine, Montana, was married on June 22, 1938, in Red Lodge to Ruth Margaret Christian. They had a two-week honeymoon in the Rosebud Mountains. Their summer activities included the summer assembly, a Scout camp, daily vacation schools besides the regular church work, and refinishing the interior of the parsonage. Margaret is studying at the University of Montana, where she expects to receive her Bachelor's degree in social science in June.

1936. Andrew B. Lemke, pastor of the Hampshire Colony Congregational Church of Princeton, Illinois, has had happy results in his mid-week "College of Life." He devotes this to a series of reviews of recent biographies, plays, novels, current events, and happenings and movements in the religious world. In place of a Sunday-evening service he is inaugurating vespers centered around the lives of great religious leaders. Lemke, recently elected president of the Trustee Section of the Illinois Library Association, is also a member of the State Planning Board of that body.

1932. B. Frank Stoltzfus, American College, Sofia, Bulgaria. The Chicago Theological Seminary has quite a representation at the college—Professor Laurence S. Moore, C.T.S. 1904, Kroum Stoyanov, C T.S. 1935, and Mr. and Mrs. Stoltzfus. Kroum joined the group last spring and fills an important place as the companion and leader of boys in their activities outside of class, often taking them to Sofia to visit orphanages and other institutions. Mrs. Stoltzfus is dean of girls and has organized home-building courses. Stoltzfus is professor of sociology and also teaches comparative religion. Professor Moore, who was formerly at Robert College at Istanbul, has been teaching sociology and history of art at the American College, Sofia, for the last three years. He was married on August 25 to Miss Sarah Anderson, of Pasadena. Miss Anderson is a granddaughter of Cyrus Hamlin, first president of Robert College and daughter of Professor Charles Anderson, who was for many years vice-president and dean of Robert College.

1931. Louis Wilson, 5548 Kenwood Avenue, Chicago, is busy with the New World Dramatic Service. Since resigning his pastorate in Weeping Water, Nebraska, he has been engaged in writing teaching helps and worship materials for the Church School Publications office of the Methodist church. This takes only a portion of his time. With the rest, he has been working up a business in the publication and selling of plays for churches, schools, and women's organizations. The service received such favorable comments from Methodist editors in their pre-Christmas issues of this year that he was almost embarrassed by not having enough plays to supply the orders which came in. Violet is a member of the permanent office force of *Time* magazine. David, the other member of his family, is now nearing his fifth birthday and is growing in healthy, normal fashion.

1917. Frank Meacham is back again at the East African Mission of the American Board. His address is P.O. Craigmore, Southern Rhodesia, Africa. He returned to Rhodesia in 1937 after an absence of five and a half years. It did not seem as if he and Doris had been away so long. The familiar faces of missionary and African friends greeted them on their arrival. The native language came back readily to their tongues. After his return he was made principal of Chikore Central Primary School with a special responsibility for the boys' industrial woodwork and agriculture. He also has supervision of the church and evangelistic work and the mission farm as well as being secretary of the mission. Mrs. Meacham is head teacher of the school.

1915. Lemuel and Edna Putnam came to the Eugene, Oregon, campus in 1921 and to the First Presbyterian Church of Portland in 1923. After twelve years of service there as

director of religious education and all church activities, Lemuel went back into Y.M.C.A. work for three years. This fall he was called back to First Church to take charge of all activities, responsibility for Men's Resort, and to become pastor's assistant to Dr. Ballard. This meant he must be ordained. "We thought the ordination service held in our church during September a very beautiful one. Dr. Ballard has been in Honolulu through January, and Lemuel has been responsible for ministering to our church of 2,500 people. We have supply pastors for the morning services, and he takes the evening ones." On January 16 he was elected president of the Portland Society for Cause and Cure of War.

FACTS ABOUT MINISTERS' WEEK

January 30—February 3, 1939

ATTENDANCE: 229 (a decrease of only 6 below last year in spite of the blizzard)

STATES REPRESENTED: 20—Illinois first, with 84—Wisconsin second, with 31

DENOMINATIONS: 16—Congregationalists first, with 143—Presbyterians second, with 32

FEATURES: *Alden-Tuthill Lectures* on "Current Theological Perplexities," by John C. Bennett of the Pacific School of Religion

Graham Taylor Memorial Lectures, by Lea Taylor, Charles E. Merriam, Paul Hutchinson, and Arthur Holt

Short courses conducted by Professors Holt, Robinson, Pauck, Eastman, Boisen and Beatty, Edwards, McGiffert, Kincheloe, Cole, and Mrs. Albert W. Palmer

Round-table luncheons on "International Relations," "Missions," and "Preachers' Problems"

EXPENSES: Everyone paid his own expenses, including travel and hotel bills

BOOK REVIEWS

In That Case

Edited by Murray H. Leiffer. Chicago: Willett, Clark, 1938. 156 pp. $2.00.

This is a fascinating book because it deals in a practical way with concrete cases requiring action by the pastor—cases which might arise in any parish. The problems are briefly stated and then submitted to two experienced pastors selected from a jury of ten and representing as many denominations. On the jury are Hugh Elmer Brown, Ernest Fremont Tittle, Edward Scribner Ames, and seven others.

The answers, on the whole, are wise and wholesome and well worth pondering. In some cases one could wish a competent Christian psychiatrist could have been called in, or at least a minister with considerable psychiatric training and insight. At this point the book may well be supplemented by Dr. J. S. Bonnell's recent book, *Pastoral Psychiatry*, published by Harper's. Dr. Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York, has had unusual experience in dealing with personality problems. In his book he shares with his brother ministers practical insights which cannot help but stimulate the pastoral counselor. The book may not be entirely satisfactory to the professional psychiatric mind but, in my judgment, will help the average pastor to a better understanding of problem cases which constantly recur and often baffle him. The Introduction is written by Dr. Thaddeus Ames, a New York psychiatrist of high standing, who formerly taught some courses here at the Seminary.

One curious omission in Professor Leiffer's book is a section devoted to the class of cases which arise when a liberal and progressive minister faces an economically, socially, or theologically reactionary community. Perhaps that will take another book all to itself!

Albert W. Palmer

We Prophesy in Part

By Willard L. Sperry. New York: Harper's, 1938. 198 pp. $2.00.

This book contains the Lyman Beecher Lectures at Yale for 1938. To have given both these lectures and our own Alden-Tuthill Lectures on "The Public Prayers of the Church" in one year is an evidence of the richness and versatility of Dean Sperry's thinking about religion. This book contains the same note of reality, the same sympathetic insight into the minister's dilemmas, and the same discriminating use of language and power to coin a telling phrase that we all came to admire so greatly when he was talking to us about prayer last year.

There is no shallow optimism in this book. It does not seek to be inspirational at the cost of evading the facts. It is all the stronger because, recognizing frankly the peculiar difficulties and limitations of preaching today, it yet sounds a bugle call to move forward. There are giants in the land, but Dean Sperry is not for a defeatist policy, even so!

"I think the most sinister portent of our time is the renascence of cruelty. We need not bother our heads about those tender-hearted muddlers, Nero, Diocletian, and Decius. They were amateurs." "If you successfully wreck one church, you are unlikely to be instantly invited to repeat the operation on a second church." "William James would certainly have been less effective in behalf of religion had he been a bishop." "A guerilla warfare conducted by brave and solitary individuals will not save the cause of Christianity in the face of its consolidated modern enemies." "This is a difficult time in which to be a great man. It was a swift and accurate insight into the present nature of our world which, after the war, ed the nations to honor their unknown soldiers rather than their well-known generals." Sentences like these indicate the flavor of the book and are found on every page.

Albert W. Palmer

The Gospel, the Church and Society

A book of essays, published by the General Council of Congregational and Christian Churches. 190 pp. $1.00.

This book has a subtitle, "Congregationalism Today." It seeks to give a cross-section of American Congregational thinking in prep-

aration for the International Congregational Council to be held at Wellesley in 1940. The fourteen chapters deal with topics all the way from the "Sacraments" to the "Church and the Economic Process." Matthew Spinka's opening chapter on the "Evolution of Modern Congregationalism" gives a valuable historical background for the essays dealing with the modern scene which follow. Contributors include Eugene W. Lyman, Douglas Horton, Willard L. Sperry, Alfred Swan, Arthur E. Holt, Hugh Vernon White, and as many more. If you are engaged in re-thinking Congregationalism, this book will be of great help.

ALBERT W. PALMER

TWO INTERPRETATIONS OF JESUS

Christ and Human Need, by C. F. Andrews. New York: Harper's, 1938. 125 pp. $1.00.

The Problem of Following Jesus, by James Gordon Gilkey. New York: Macmillan, 1938. 127 pp. $1.50.

The second of these two books costs more but is worth the difference. *Christ and Human Need*, by C. F. Andrews, the friend of Gandhi, is a warm-hearted almost rhapsodical account of the widening social influence of Jesus across the centuries, but, compared with Gilkey's book, it seems platitudinous. One cannot but wonder, however, if Dr. Gilkey has not gone too far in the other direction. He challenges you to face the most devastating results of ultra-modern criticism about Jesus and then, as if that were not enough, the uncomfortable practical dilemmas involved in trying to apply the ethics of Jesus to current life. If you can stand the shock, it is a stimulating mental shower bath! But, after all, you ask yourself, hasn't Dr. Gilkey somehow left something out? Is the Jesus he depicts the Christ who inspired Paul, Augustine, Francis of Assisi, and, to get right down to cases, even Dr. Gilkey himself?

ALBERT W. PALMER

WRITE YOUR OWN TEN COMMANDMENTS

By Bernard Meland. Chicago: Willett, Clark, 1938. 147 pp. $1.50.

Style, staccato; mood, hortatory; school of ethical thought, self-realization; reader-range, youth; author, collaborator with Wieman in *American Philosophies of Religion* and author of *Modern Man's Worship;* publisher, one who occasionally lapses into making a book's bark (title) worse than its bite (content); usefulness, considerable; limitation, no social ethic; motif, the chief end of man is to grow. In case you are not clear about the subject matter, this is a book on ethics for the younger moderns.

A. C. MCGIFFERT

AND YE VISITED ME

By Russell L. Dicks. New York: Harper's, 1939. 246 pp. $2.50.

Verbatim records of conversations with patients in the general hospital of which Mr. Dicks was chaplain are given here together with criticism and comment. The records were made by theological students working under his direction in accordance with the plan of giving them clinical training in dealing with the infirmities of mankind. The criticisms and comments are his. They have to do chiefly with the techniques of visiting the sick. This "source material" will be valuable for teaching purposes and helpful to any minister who takes seriously his pastoral office.

The final chapter on the value of confession as revealed in these records gives proper recognition to the sense of guilt as a factor in mental illness. It seems to the reviewer, however, that the problem has not been entirely thought through.

This is Mr. Dicks's fourth book within four years. It furnishes additional evidence of his ability to write gracefully and tellingly. The records which it contains give evidence of originality of method. They introduce us to the experiences of the physically sick. Their great value will be found, however, in the light they throw upon the techniques of pastoral visiting in the hospital and sickroom.

ANTON T. BOISEN

THE FIRST FIVE CENTURIES OF THE CHURCH

By James Moffatt. Nashville: Cokesbury Press, 1938. 262 pp. $2.00.

This is a disappointing book. It consists of chronological tables, five brief chapters on the

first five centuries of the church, and a bibliography. If it is designed for the purpose of introducing students to a study of ancient church history, it presupposes too much knowledge of historical detail; if it has been written for those who are acquainted with the history of the church, it is too shallow because of its generalizations and because of its lack of consistency. A general reader will derive no benefit from the book; to him it will appear confused. The chronological tables, which are divided in two sections of secular and ecclesiastical history, present a jumble of dates, names, and miscellaneous historical material, arranged according to a scheme which is never clear. Even the distinction between secular and ecclesiastical material is not strictly maintained. The brief essays on the development of the ancient church are rambling meditations on history presented by a man who knows much (which is not surprising because the man is Dr. Moffatt). There is much preachiness in them. Moreover, they fail to bring out the main stages of the growth of the ancient church largely because of an almost total disregard of Christianity's environment. The bibliographical list is very full and quite valuable, but it has not had the benefit of close proofreading. Rufus M. Jones will be quite surprised to learn that he is the author of *Studies in Musical Religion.*

WILHELM PAUCK

PURITY OF HEART IS TO WILL ONE THING

By Sören Kierkegaard. (Translated by Douglas V. Steere.) New York: Harper's, 1938. xxvi+207 pp. $2.00.

This is one of Kierkegaard's "Edifying Addresses," originally published in 1847, and the first one to be translated into English. It is an unpreached sermon addressed to every reader who is, and desires to be, an "individual." With relentless heart-searching it calls upon him to make *the* decision for God, the eternal one, and to assume the responsibility for a life of decisive religious devotion.

This volume, beautifully translated by Douglas Steere, the successor of Rufus Jones at Haverford College, and the author of the (in my opinion) most valuable of the "Hazen Books"—*Prayer and Worship*—should have a wide reading. It will transmit to the reader not only a knowledge of Kierkegaard, which causes him to understand his influence upon modern religious life, but also a deepening of his own relationship with God, for which he will never cease to be grateful. *You* must read this book.

WILHELM PAUCK

PIUS XI, APOSTLE OF PEACE

By Lillian Browne-Olf. New York: Macmillan, 1938. 257 pp. $2.50.

A technical historian would probably write the biography of the late pope more critically than the devoutly Catholic author of this volume does. In her review of the career of Achille Ratti, the "spiritual" pope who turned out to be one of the most successful "political" popes, she reflects the almost unbounded veneration which Roman Catholics hold for the occupants of the see of Peter and which Pius XI, thanks to the strength of his personality and his achievements, has been particularly receiving. Her work is very readable and highly informative. It should be welcomed by all who wish to get a view of the character of the pope and of his outlook upon the church. But every reader of this book should make allowances for the uncritical attitude of the author toward her church and its first representative and for her one-sided estimation of the political forces of the modern world, especially Italian socialism and fascism.

WILHELM PAUCK

WORLD COMMUNITY

By William Paton. New York: Macmillan, 1939. 192 pp. $1.50.

In view of the disintegration of the old patterns of society the world over, what is the opportunity and the duty of the Christian church? The author argues in a convincing manner and in vigorous language for a church which would be truly ecumenical in consciousness, for such a church alone could confront the task before it. He develops this theme around the paradox that the church is "a completely hopeless organization and . . . . the

only hope of the world." His proposals are undoubtedly helpful and his call to repentance and action stirring. But, despite its undoubted merits, the book seems to lack in unified driving force to make it truly great.

MATTHEW SPINKA

EVANGELISM FOR THE WORLD TODAY

Edited by John R. Mott. New York: Harper's, 1938. 295 pp. $2.50.

The editor of this symposium sent out a questionnaire consisting of three questions to leaders of Christian opinion throughout the world. Instead of using the answers as the source material upon which to base a unified interpretation of the subject of evangelism, Dr. Mott preferred to print the answers themselves. Since these often consist of a single short paragraph, the result is far more redundant than illuminating.

MATTHEW SPINKA

THE BOOK OF A THOUSAND TONGUES

Edited by Eric M. North. New York: Harper's, 1938. 386 pp. $2.50.

After a comparatively brief historical introduction dealing with the subject of Bible translation in general, and a chronological table of 1,018 languages in which the Bible has been published in whole or in part, the book consists of over 1,100 examples from the text of the various vernacular versions of the Bible hitherto published. In a number of instances examples were not available. In no other way could such a vivid impression of the tremendous task accomplished by the various Bible societies be conveyed than by this graphic, visual proof.

MATTHEW SPINKA

THE BUDDHIST SECTS OF JAPAN

By E. Steinilber-Oberlin and Kuni Matsuo. London: George Allen & Unwin, Ltd., 1938. 303 pp. 10s. 6d.

This is a delightfully fresh and unusually illuminating treatment of a difficult subject. The author had the common sense to study his subject not merely by the familiar process of research in the extant literature—including the Japanese—but by sojourning in the chief monasteries of the various Japanese Buddhist sects and securing an exposition of the tenets from the best-informed representatives of each group. By his charming style and sympathetic attitude the author presents his subject not only as an erudite scholar but as an accomplished littérateur and a sincere seeker for religious truth. The result is a charming as well as an informative book.

MATTHEW SPINKA

IT BEGAN IN GALILEE

By Reginald J. Barker. Nashville: Cokesbury Press, 1938. 317 pp. $2.50.

Mr. Barker, one of the recognized social workers of Great Britain, presents in this volume not so much a picture of Galilee as a study of what he calls revolutionary Christianity. He pictures very effectively the two sides of religion today. He feels that the social emphasis is out of partnership with the gospel of personal salvation. In Chapter I he pleads that the religious ideal of the Kingdom of God should not be interpreted either as a purely inward spiritual world or purely in a social sense of a new brotherhood. It should be understood as including both.

The author proceeds to show that the message of "the cross is the ground-plan of the universe." It is the "unifying experience" (Chap. III). It includes social and personal problems in one great unity. Government must be based on a man's relation to his neighbor. Jesus' message of love (Part II) affected the great problems of life, the rich and the poor, the family, the foreigner, the sick, the rulers, and the ruled. He feels, finally, that the failure of democracy is due to its failure to recognize this underlying unity of the social and the individual in the early Christian gospel and in the life of today.

The book can be highly recommended to ministers and leading laymen. It is rich in homiletic style. It is full of inspiration and challenge. It began in Galilee.

> The hour is come again: the world-wide voice
> Of God shall cry into the ears of Time . . . .
> [p. 317].

BENJAMIN W. ROBINSON

ST. PAUL

By Arthur Darby Nock. New York: Harper's, 1938. 256 pp. $2.00.

The author, professor of the history of religion in Harvard University, presents the Swander Lectures of 1938 in this handy and readable volume. He describes the life and travels of the apostle in a vigorous way and gives full and complete surveys of the letters of Paul in the various situations. The scholarship is thoroughly modern. The English style, one of the strong points of the volume, is clear and forceful.

The clash between Jewish Christians and gentile churches is vividly portrayed. In this controversy the author finds the environment and the powerful forces which contributed to the formation of Paul's religion. He concentrates on the years after Paul's conversion before his principal missionary work and depicts the issues which the apostle faced.

Professor Nock undertakes no new solution of the problems of Paul's life. He seems to have no doubts that Paul's Letter to the Galatians was written later than I Thessalonians. Once in a while he differs from general opinion. For example, he develops the idea that Paul objected but finally consented to the circumcision of Titus at the Council of Jerusalem. The character and religion of Paul are developed mainly on the basis of his relation to Judaism. A reader who knows the author's acquaintance with Greek religion cannot help wishing that the work of Paul might have been more fully integrated in the Greek popular philosophy and the developing Hellenistic mystery religions.

BENJAMIN W. ROBINSON

CHURCH AND COMMUNITY

By Kenneth S. Latourette, Ernest Barker, Marc Boegner, Hanns Lilje, Manfred Björkquist, Stefan Zankov, Edwin E. Aubrey, and H. Paul Douglass. "The Official Oxford Conference Books," Vol. V. Chicago: Willett, Clark, 1938. 259 pp. $2.00.

Dr. J. H. Oldham, who made such a classic statement of the problems involved in the relationship of church, community, and state in a small volume published by the Student Christian Movement Press in 1935, has penned a general introduction to the problem of church and community in this volume. He says that the great task is to understand "the true nature of the vital conflict between the Christian faith and the secular and pagan tendencies of our time." He points out that these issues grow out of the fact that the "non-Christian forces of today are tending more and more to find embodiment in an all-powerful state."

Eight prominent Christian scholars seek in this volume to analyze the relationship of the church to the community, using the term "community" as almost synonymous with "society." While it is true that there has never been a world-church or an inclusive world-fellowship of believers, recent developments in terms of vigorous nationalisms have broken the fellowship which has been created thus far. The rapid population movements of the world in themselves have made difficult the maintenance of the more settled community life. The rapid development of inventions for transportation and communication has brought about the physical conditions which speed up world-relationships. There has not been a corresponding development of social attitude which will permit men to live in that new nearness with which they *must* live. These facts give a background for the more immediate problems of the relationship of church and community.

Dr. Kenneth Scott Latourette gives us a historical picture and an interpretation of the relationship of community and church from the time when religion was a matter of the tribe to the time in which we have a separation of church and state as they are found in the United States of America. Dr. Latourette attributes a part of the difficulty of relationship to the fact of the more vigorous development in recent centuries of Christianity itself. When Christianity develops a viewpoint of its own from which to criticize the state and the remainder of society, these problems become sharper.

Dr. Ernest Barker in the section, "Church and Community," expounds the meaning of the term "community" and shows how the Christian conception of a church is unique in other forms or varieties of community.

"The Church and the Nation" are treated by Marc Boegner and Hanns Lilje.

Manfred Björkquist gives a picture of a national church, using the Swedish people as an illustration.

Stefan Zankov's paper deals with the nation and church in the orthodox lands of eastern Europe.

Edwin Ewart Aubrey in a paper, "Church and Community," presents an interpretation of the term "community" from the American sociological point of view. He deals especially with the fact that the United States of America, with its heterogeneous groups, has had a different history from the folk countries of Europe.

Dr. H. Paul Douglass in a paper, "Church and Community in the United States," deals with the problem of the relationship of the church to the individual members of a community and types of churches which American communities have. He points out how "profound changes in the basis of human association are working themselves out in modern communities" and the resultant kinds of churches which are found in American life. Dr. Douglass finds the church in the modern world entangled in many kinds of relationship but still insists that the church can develop "critical detachments, spiritual insight, ethical sensitiveness and flexible loyalties." He says that, for a long time to come, the church will share this "complexity of existence."

Each one of these writers approaches this vast topic with all his own experience and with a particular body of material, but each one throws light on the major problem of the relationship of the church to the larger social order.

SAMUEL C. KINCHELOE

THE CHANGING COMMUNITY

By Carle C. Zimmerman. New York: Harper's, 1938. 661 pp. $3.50.

Many questions have been raised in recent years regarding the future of the local community. Dr. Carle C. Zimmerman in *The Changing Community* maintains that we must think of the local community as over against cosmopolitanism. He maintains the thesis that "localism" is a fundamental in man's life and that metropolitanism is also a fundamental in man's life and that the modern community tends toward an institutionalized balance of both localistic and cosmopolitan forces. He shows how man must have the local community for certain basic needs but that if localism absorbs all of one's life and interest a pathology develops. There can be a pathology of localism as well as a pathology of cosmopolitanism. "Pure cosmopolitanism is an impossible situation." He establishes, on the basis of many types of studies, the validity of the necessary balance between localism and cosmopolitanism.

One should not attempt this book unless he is willing to really study it; but, if one is willing to pay a little price for understanding, he will find this one of the most significant books on community life of our day. With great care Dr. Zimmerman gives answers to the following basic questions:

Has the day of the local community passed?

In what way may we prove that localism satisfies a universal societal need?

What are the bonds which give a community solidarity?

What are the four characteristic elements to be found in any community?

Does a community have a limited geographical area?

Are present-day community organizations marked by local conditions?

Does geographic distance continue as a factor in social organization?

What are the distinctive traits of localistic life?

What are the distinctive traits of cosmopolitanism?

In what ways does community-life organization have the characteristics of a personality?

What is meant by social change in the local community?

These and many more basic questions are answered on the basis of the analysis of "type" studies which are so worked out that one may have the "feel" for each one of the communities which he studies. Analysis and understanding of community life today is thus taking on new meaning and importance. For, while the citizen may *vote* on national issues, he may *work* to build a good local community in which citizenship is really possible. Dr. Zimmerman points out that hard times make people think. Hard times for the local community, times in which there is a shift to metropolitanism, make it necessary for those

who maintain that local community life is necessary, to re-think both their hypothesis and the methods which the community may maintain to renew its life.

SAMUEL C. KINCHELOE

THE PSYCHOLOGY OF RELIGIOUS LIVING

By Karl R. Stolz. Nashville: Cokesbury Press, 1937. 375 pp. $2.50.

In recent years there have been few books which could be classified as psychologies of religion. At the beginning of this century there were several. Starbuck published his *Psychology of Religion* in 1899; George Albert Coe published a volume called *The Spiritual Life* in 1900; William James published *Varieties of Religious Experience* in 1902; in 1907 J. B. Pratt published *Psychology of Religious Belief;* and in 1910 Edward Scribner Ames's book, *The Psychology of Religious Experience*, appeared.

Recently a prominent psychologist remarked in a small group that no longer do students in departments of psychology work on the psychology of religion. Perhaps this is due to the basic assumption which many who have worked in this field have assumed, namely, that the psychology of religion deals with religion "as it is lived by the individual." Many of the social psychologists assumed that they were not treating either the theology or the philosophy of religion. They did not refer to the sociology of religion but simply made the point that religion as a racial experience should be studied by anthropologists and sociologists. Perhaps one of the bases for the dearth of psychologists of religion in recent years has been the fact that the main problems in religion cannot be solved simply by looking at the way religion is experienced in the individual.

While the author of *The Psychology of Religious Living* (Dean Karl R. Stolz) makes his approach from the psychology of religion and while his main contributions have to do with the relationship of religious experience and personality, he does put religion in a larger frame of reference than the psychology of religion in its more limited forms. Dr. Stolz deals with the backgrounds of religion, taking up questions of the nature and origin of religion, discussing the evolution of the idea of God and the rise of humanism. He gives a brief history of the rise and development of the psychology of religion and describes the methods of investigation which have been used in the field of religion. He states the implications of the current schools of psychology for religion. Perhaps his most definite contribution is in dealing with the relationship of religious experience and personality.

One is amazed at the comprehensiveness and inclusiveness of this volume. Many materials are necessarily from secondary sources. A very excellent use is made of materials from very wide sources. The volume is excellently arranged for teaching purposes. It is not so technical that it is unusable for those who are not technical scholars in the field of religion. Dr. Stolz always puts his material in clear and readable form.

SAMUEL C. KINCHELOE

THE MAKING OF THE MINISTER

By William H. Leach. Nashville: Cokesbury Press, 1938. 204 pp. $1.50.

A lifetime of observation and experience on the practical side of the minister's work is represented in this latest of more than a dozen volumes written by Dr. Leach.

A pastor himself, and the editor of *Church Management*, Dr. Leach takes up sympathetically the problems of the minister—his home background, his education (which is never finished), his necessary financial adjustments and economic security, the importance of his productive years, his temptations, his enlistment of lay leadership, his family obligations, his hobbies, and his plans for retirement.

"O Master," he pleads in his opening prayer for preachers, "we pray for humility and contrition. As we interpret Thy word to a hungry people, may we give the bread which satisfies."

Both ministers and laymen will find in this book a wider vision and a wiser approach to the present-day functions of the church and its ministry.

ROBERT CASHMAN

ESSENTIALS OF BIBLICAL HEBREW

By Kyle M. Yates. New York: Harper's, 1938. 219 pp. $2.50.

Where in all the world, except Louisville, Kentucky, is there a class of a hundred and forty in beginners' Hebrew, taking it by compulsion—and liking it? Such is the academic miracle which Professor Yates lays bare to the incredulous in this revised edition of his *Beginner's Grammar of the Hebrew Old Testament.* But though the lucid presentation of the subject matter makes clear the elements of Hebrew grammar, yet the final explanation of the mystery is not here but in the gracious charm and contagious enthusiasm of the teacher's personality which the cold printed page can scarcely even suggest.

One is conscious throughout the book of the problems of Professor Yates's classroom. There is here no treatment of the more abstruse aspects of Hebrew grammar. References are rare to the basic forms of noun or verb that explain Hebrew as we know it, and the relationship and contribution of the other Semitic languages are passed over. The treatment is purely a presentation of the objective facts of Hebrew as it appears in the Old Testament. And, in general, these matters are given in easily mastered portions that lead by gradual steps into the reading of selections of biblical Hebrew. But at a few points, as, for example, the account of the classes of nouns, one wonders at the voracity of students who presumably can assimilate so large a matter in a single sitting. On the other hand, though, special commendation is deserving the reduction to a minimum of the technical matters that commonly confuse the introductory pages of elementary grammars.

W. A. IRWIN

EACH WITH HIS OWN BRUSH

By Daniel Johnson Fleming. New York: Friendship Press, 1938. 85 pp., 65 illustrations. $1.50.

Here again, as in his *Heritage of Beauty*, Mr. Fleming has presented a vivid account of little-known works of Christian art in missionary lands. Merely to glance over the illustrations, beautifully made, is to realize that we have come into a new period of independence and freedom in the spiritual life of the church in the Orient. The works presented are, while not extensive, ample evidence that the creative impulses natural to the human love of beauty will manifest themselves among peoples not inhibited by our Western Protestant temper. Some of the works mentioned come, of course, from the Roman Catholic churches, but a number of Protestant painters also are illustrated.

The works presented cover a few wood carvings in Africa and some few paintings in scattered lands, but the chief work is that of China, Japan, and India. Naturally, the subject matter is largely that of the Christian story, especially scenes from the life of Christ. Outside the deep and moving aesthetic appeal, the chief value of these religious paintings is the direct impression of the Christian faith as belonging to, and part of, the people where they are rather than as an alien importation. To see the wise men or the disciples in Chinese garments amidst a familiar landscape setting with bamboo trees is to feel a very different sense of natural belonging than may be derived from verbal accounts of unfamiliar scenes far away.

If each copy of this book could do nothing else than interest some of our church people in the glories of Chinese art, it might be worth its weight in gold. Indeed, it is not difficult to dream of a time when the best of the Christian spirit in China, rediscovering the best in its own great racial, artistic tradition, may yet go far toward expressing a wonderful universal faith.

Mr. Fleming does not mention any works suggestive of appreciation in any one place of the other faiths operative there. I seem to remember that my classmate, Dr. Porter, once told me of a Chinese fresco depicting several founders of religions, thus showing respect for all. Alas that the confusion of the times and the sufferings of the people in China and Japan must postpone many orderly developments. Yet this book shows that the high regions of the life of the spirit are not the monopoly of any one people or faith. The works of Christian art that have been produced and others to follow not only will assist the definite Christian

faith but will speed the processes of its vital connections with the finest aspects of racial, spiritual heritage.

VON OGDEN VOGT

SRI SWAMI NARAYANA

By Bhai Manilal C. Parekh. Rajkot, India: Harmony House, 1936. 350 pp. 8s.

This book is the story of the life and work of a Hindu ascetic and saint who lived in Gujerat a hundred years ago. He was called "the last of the Hindu reformers," to which the author adds "of the old type." But the life and work as told in this book is not of a "reformer" but of "God incarnate." To the Western reader the book is valuable in that it reveals one type of "religious mentality" which we see very often among the Hindus.

The saintliness of Sri Swami Narayana was such that his followers have hypostatized him to the supernatural realm. His life was thus an example not of man's upreaching toward God but of God's outreaching toward man in his "redemptive action." Thus the biography is subtitled, "A Gospel of Bhagwat-Dharma" (God's fulfilment of duty). The readiness with which Hindus believe that Jesus was an "incarnation" of God and at the same time their difficulty in believing that he was the only and final "incarnation" is understandable here. When describing the "teaching of Swami Narayana," the author writes:

> The core of the doctrine of this Sampradaya (Fellowship) is the belief in the living Personal God, who is known as the Purushotama, the Supreme Person. He is the Creator, Preserver, and Sustainer of the universe. . . . . He incarnates Himself out of His infinite mercy again and again in history, and faith in the Incarnate One brings grace and salvation [p. 230].
>
> Swami Narayana is the very God of God according to this Satsang. . . . . He is the goal as well as the way, the truth, and the life of this Satsang which is so largely his own creation [p. 249].

Modernists may be able to explain the miracles in the Bible, but how could they suppress the "will to believe" in miracles. A whole chapter is devoted to the miracles of the Swami.

The fellowship built around the person and teachings of the man is called "Satsanga," and the author, even though not a member himself, gives glorious tribute to their achievement. In theological concepts there is much similarity with traditional Christianity. In social teachings emphasis is more on personal rather than on social ethics. His disciples are exhorted "not to contaminate those who are higher than oneself or to be contaminated by those lower than oneself in the social hierarchy of the caste system by partaking of food with them" (p. 240).

The author's labors to prove the uniqueness and superiority of this man and his teachings make the reading as interesting as some of the Christian apologetics.

Mystics, theologians, students of comparative religion, missionaries, psychiatrists, and especially those Christians of the "Christ or Krishna" school will find the book extremely interesting and informative. But an Indian reader who is interested in social reform and social reconstruction, after reading this book, will be constrained to raise the query, "When will 'Mother India' come down to 'Mother Earth'?"

P. M. TITUS

MEN OF POWER, VOL. II

By Fred Eastman. Nashville: Cokesbury Press, 1938. 186 pp. $1.50.

It is by no means easy to cull from rather extensive material the essential facts of a great life, to compress these facts into a sixty-minute biography, and to do both of these things in such a masterful way as to leave in the mind of the reader a satisfying picture of the subject. Well, Dr. Eastman has done just these things, and his accomplishment stamps him as a genius in the field of biography. Beginning each story with a comprehensive discussion of the setting of each subject—racial, political, religious, cultural—the author interprets the life in the twofold light of outside influences upon it and of its contribution to its own and to succeeding generations. Here, then, we have positively delightful sketches of Francis of Assisi, whose power "came from within—from a great heart sensitized by love—love for God, love for men, love for birds and beasts, love for everything God had

reated"; of Leonardo da Vinci, "an illegitimate child who climbed to a place among the greatest men of all time," in whom "more than in any other were united the creative power of the artist and the inquiring mind of the scientist"; of Oliver Cromwell, mighty man of great contrasts, dangerous because he was a Puritan who was sure God spoke through him, achieving because "he first acquired the government of himself, and over himself acquired the most signal victories"; and of John Milton, one of the very few who, "without conceit, knew that grandeur *was* their own," who was sustained by two great faiths: "his faith in the ultimate justice of God and his faith in his own powers of expression." Thus, would we tempt you to read all of this informing volume.—*From a review in* THE TEACHER, December, 1938.

MEN OF POWER, VOL. III

By Fred Eastman. Nashville: Cokesbury Press, 1939. 200 pp. $1.50.

The third volume of Fred Eastman's *Men of Power* (each volume containing four so-called "sixty minute" biographies) has just been published. Following his pattern of getting variety into each volume, this volume has studies of Benjamin Franklin, Emerson, George Fox, and Charles Darwin. There is a quartet of strange bedfellows! As in the other volumes, the chief interest is to discover the sources of power in these lives. Dr. Eastman's instinct for the thing that is alive, his gift of dramatic narrative, keep this volume on the same high level as its predecessors. All who have the other two volumes will be sure to add this one. And anyone who first stumbles on this third volume will get the other two.

HALFORD E. LUCCOCK

FRANCES WILLARD OF EVANSTON

By Lydia Jones Trowbridge. Chicago: Willett, Clark, 1938. 209 pp. $2.00.

Mrs. Trowbridge, a close friend of Miss Willard for over forty years, portrays vividly the personality of the famous leader whose zeal included not only total abstinence and the abolition of saloons by state decree but the ballot for women, equal opportunity and responsibility for them in the home, in professions, in industry, and in the affairs of state. The reader also learns of Frances Willard as an advocate of international brotherhood, compulsory arbitration of industrial disputes, vocational training for girls, equal pay for equal work, minimum wage, and the eight-hour day. Not only did she preach, but she won thousands to her way of thinking.

Lucidly the author depicts the vicissitudes of a woman pioneering in social reform. The fearless courage of Miss Willard's character is revealed in her willingness to lose caste socially and to forego economic security in behalf of her convictions. Her religion was *action*, as this book so ably relates in a sequence of stirring episodes.

MARY F. AVERY

SERVICES OF RELIGION FOR SPECIAL OCCASIONS

Edited by the Unitarian and Universalist Commissions on Hymns and Services. Boston: Beacon Press, 1938. 85 pp. $1.50.

This minister's handbook is one of the best. It contains two kinds of services: (1) those which recur at frequent intervals in the normal life of the parish but which the minister conducts alone or with the co-operation of organist and choir only—baptisms, weddings, funerals, etc.; and (2) those which occur less frequently, such as ordinations or installations, the laying of a cornerstone, the dedication of a church or parish house or organ—this second group requiring the participation of the congregation. Services for the first group are given in detail; those for the second group in outline. The manual has been carefully edited and reflects the point of view of liberal theologians.

A series of recommendations for the conduct of worship constitutes an excellent preface.

FRED EASTMAN

BOOKS RECEIVED

Tales from India. By Basil Mathews. New York: Friendship Press, 1938. 96 pp. $0.50.

China through a College Window. By William G. Sewell. New York: Friendship Press, 1938. 183 pp. $1.00.

The Building of Drew University. By Charles Fremont Sitterly. Chicago: Methodist Book Concern, 1938. 302 pp. $2.50.

The Psalms. By Moses Buttenwieser. Chicago: University of Chicago Press, 1938. 911 pp. $5.00.

A Little Dictionary of Bible Phrases. By W. K. Lowther Clarke. New York: Macmillan, 1938. 89 pp. $0.75.

They Starve That We May Eat. Compiled by Edith E. Lowry. New York: Council of Women for Home Missions and Missionary Education Movement, 1938. 73 pp. $0.35.

Snowden's Sunday School Lessons. By Earl L. Douglass. New York: Macmillan, 1938. 377 pp. $1.35.

The Missionary Education of Adults. By John Leslie Labinger. New York: Missionary Education Movement, 1938. 182 pp. $1.00.

Shera of the Punjab. By Irene Mason Harper. New York: Friendship Press, 1938. 120 pp. $1.00.

Women and the Way: A Symposium by Madame Chiang Kai-Shek and Others. New York: Friendship Press, 1938. 198 pp. $1.00.

"Heaven Knows." By Margaret H. Brown. New York: Friendship Press, 1938. 168 pp. $1.00.

Vesper Dramas. By Marcus Bach. Chicago: Willett, Clark, 1938. 197 pp. $2.50.

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It is advisable that a list of ten titles in their order of preference be submitted since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

Bible Study:	Barr, A., A Diagram of Synoptic Relationships Dibelius, M., The Message of Jesus Christ Dodd, C., History and the Gospel Kraeling, E., The Book of the Ways of God Lods, A., The Prophets and the Rise of Judaism Morton, H., Through Lands of the Bible Nock, A. D., St. Paul Redlich, E. B., Form Criticism Richardson, G. H., Biblical Archaeology Robinson, H., Record and Revelation Smith, P. G., St. John and the Synoptic Gospels
Church History:	Beardsley, F., The History of Christianity in America Billington, R., The Protestant Crusade, 1800–1860 Coulton, G. G., Inquisition and Liberty ———, Medieval Panorama Dru, A., The Journals of Kierkegaard Fagley, F., The Gospel, the Church, and Society Knappen, M. M., Tudor Puritanism Macmurray, J., The Clue to History Maurer, O., A Puritan Church Peel, A., Christian Freedom Smith, H., Pre-Reformation England Sturge, C., Cuthbert Tunstal
Science of Religion and Missions:	Braden, C. S., The World's Religions Davis, H. C. M., Religious Liberty in the Near East Dhalla, M. N., History of Zoroastrianism Fleming, D. J., Each with His Own Brush Massé, H., Islam Paton, W., World Community Zwemer, S., and Cantine, J., The Golden Milestone
Philosophy, Psychology, and Science:	Dewey, J., Experience and Education ———, Logic Elliott, G., Humanism and Imagination Greene, T. (ed.), The Meaning of the Humanities Jung, C., Psychology and Religion Köhler, W., The Place of Value in a World of Facts Masaryk, T., The Ideals of Humanity, and How To Work

	MURRAY, H., Explorations in Personality ROSANOFF, A., Manual of Psychiatry and Mental Hygiene SEABURY, D., Adventures in Self-discovery STAGNER, R., Psychology of Personality WEISS, P., Reality
Religion and Theology:	BARTH, K., The Holy Ghost and the Christian Life ———, The Knowledge of God and the Service of God BURTT, E., Types of Religious Philosophy CADOUX, C. J., The Case for Evangelical Modernism FARMER, H. H., The Healing Cross KAGAWA, T., Meditations on the Holy Spirit MASARYK, T., Modern Man and Religion REID, J., Why Be Good? SCHILPP, P., The Quest for Religious Realism
Practical Theology:	ATKINS, G. G., Christianity and the Creative Quests BRADLEY, D., Highways of the Spirit CUSHMAN, R., Practicing the Presence DICKS, R. L., And Ye Visited Me FOX, E., The Sermon on the Mount MICKLEM, N., A Book of Personal Religion PAGE, K., Religious Resources for Personal Living and Social Action SKEATH, W., His Last Words VALENTINE, C. H., The Treatment of Moral and Emotional Difficulties
Social Ethics:	BRIDGMAN, P., The Intelligent Individual and Society MACINTOSH, D. C., Social Religion MUIR, J., Christian Non-pacifism RAVEN, C. E., War and the Christian SHAW, C., Brothers in Crime STAMP, J., Christianity and Economics TROTT, N., and SANDERSON, R., What Church People Think ZIMMERMAN, C., The Changing Community
Religious Education:	FRIEND, E. A., A Ready Manual for the Daily Vacation Bible School Teacher MAUS, C., Christ and the Fine Arts
Drama, Biography, and Literature:	EASTMAN, F., Men of Power (Vol. III) GOODELL, C., My Ministry GRIERSON, H., A New Life of Sir Walter Scott HANSON, L., The Life of S. T. Coleridge HOWGATE, G., George Santayana MANN, T., Joseph in Egypt WHITE, W. A., A Puritan in Babylon VALLENTIN, A., Leonardo da Vinci

MATTHEW SPINKA, *Librarian*

The Chicago Theological Seminary Register
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In Two Parts. Part II

THE STORY OF THREE YEARS

1936 - 1939

By ALBERT W. PALMER

THE STORY OF THREE YEARS

By Albert W. Palmer

[*President Palmer gave to the Twenty-eighth Triennial Convention of the Seminary the following review of our years 1936, 1937, and 1938. It will interest our alumni and all who are concerned with the training of competent ministerial leadership for tomorrow.*]

THE demand for our graduates is strong. We have no placement problem. Many of our students are promised to churches before they are graduated, and some of the best openings of the country are available for them. If we have financial problems, we can comfort ourselves with the fact that they are no worse and probably not nearly so bad as those of most other educational institutions.

On the whole, our outlook is very encouraging. Relations with the University are intimate and helpful. The interest of students in coming here is steadily increasing, and our reputation is growing in the student world. I base this judgment upon the quality of prospective students who present themselves and apply for admission. Our faculty is still relatively young and very vigorous; and, if we can bring in a young man in the field of religious education, it will be well rounded and complete.

The story of our Seminary's life during the last three years seems to me noteworthy, and I will relate it according to its logical classifications.

ALUMNI

We are proud of the record of our graduates. Dr. James Breasted, probably the greatest scholar we ever produced, died during the triennium, but we are hopefully represented in the academic world by such graduates as Rockwell Harmon Potter, dean of Hartford Theological Seminary; Vaughn Dabney, dean of Andover-Newton Theological Seminary; Gregory Vlastos, professor of philosophy at Queen's University, Kingston, Ontario; Herbert G. May, professor of Old Testament literature at Oberlin Theological Seminary; Daniel Day Williams, professor of religion at Colorado College; Roger Hazelton, in a similar position at Olivet; and David French at Hanover College.

In the active pastorate we have graduates all the way from Hartford and Washington, in the East, to Los Angeles and Portland, Oregon, in the West.

In the general service of the denomination older alumni like Dr. Gammon, Dr. Gates, and Dr. Burton have laid down their major responsibilities but, in turn, have been succeeded by Paul Reynolds, who takes up the educational task in the Middle West; Harry Stock, who heads the denominational educational program; and Douglas Horton, who, while not an alumnus, was a lecturer and pastoral counselor on our staff while in Chicago, now becomes the secretary of the General Council.

On the missionary field we are ably represented by Clifford Mansardt, who is not only head of a social settlement in Bombay but also director of the Datta Foundation under which a school of social service for India has been organized besides a program of medical work. Richard Keithan, another alumnus is doing pioneer work among the rural village folk of India. James Gordon Bennett, of last year's class, won first place for a prize sermon on missions in a contest open to all the Congregational theological students in the country. State superintend-

ents who are graduates of Chicago include Walter Giersbach, who has kindled the fires of enthusiasm anew in southern Illinois; and veterans like Dr. Sullens of Colorado, Dr. Burdick of Montana, and Dr. Keck of South Dakota. Superintendent Bennett of Indiana is almost a Seminary alumnus but graduated from the Divinity School of the University. As I go about over the Middle West, especially to association and conference meetings, I find everywhere a vigorous group of our younger alumni in the forefront of active leadership. I believe we have been pumping new life and vigor into the churches of the Middle West during the last fifteen years.

FACULTY

We have lost through death our beloved Graham Taylor, professor emeritus of social economics. The December issue of the *Register* was devoted largely to tributes to him, and one of the chief features in our Ministers' Week program this year has been the series of lectures in his honor. These lectures are published in the February issue of *Social Action*. Dr. Taylor's radiant spirit, his courageous application of Christianity to the problems of everyday living, and his practical life-end-first methods of teaching are among the Seminary's most precious possessions. Mr. Cecil Smith, our assistant professor of music, has been called to full-time work in the Music Department of the University. Otherwise our faculty remains practically the same as it was three years ago.

We still have no full-time man in religious education but have partially met difficulty by bringing in excellent teachers for special courses—men like Professor McKibben, of Northwestern University; Professor Richardson, of Presbyterian Seminary; and, this year, Professor Cole, formerly of Crozer Theological Seminary. This is not a satisfactory permanent arrangement, however, and we are looking forward in the near future to putting in some capable young man who has just taken his Ph.D. and who can come here and do a pioneer work in religious education, exploring it in new fashion and doing a large amount of field supervision, thus keeping it in close practical relationship with the churches.

BOOKS WRITTEN

In the field of productive scholarship our faculty has been doing well. Professor Holt has published a book, *The Fate of the Family*, and his Rauschenbusch lectures given last year at Colgate-Rochester are now in press and will come out soon probably under the title, *Religion and Democracy*. Professor Eastman has published three of his projected series of brief biographies entitled *Men of Power*, also a new collection of *Ten One-Act Plays*, a study course entitled *Better Motion Pictures*, and a little volume on *Books That Have Shaped the World*. Professor Kincheloe's book, *The American City and the Church*, has been issued by the Missionary Education Movement and has been used in mission study groups all over the country this year. The Missionary Education Movement has now asked Professor Holt to write its study-book for 1940. I wrote the book a few years ago, so it looks as if the leaders of this movement were going to come to us about every other year for a mission study-book! Professor Kincheloe also issued a scientific study on the effect of the depression on the churches. Professor McGiffert's magnum opus during this triennium has been a book of Emerson's early sermons entitled *Young Emerson Speaks*. It is an interesting collection, and Professor McGiffert's Introduction and notes are done with great skill. Dr. Spinka's book, *Christianity Confronts Communism*, has been made a book-of-the-month by the

newly organized British Religious Book Club. One of the most significant works published by our faculty has been *The Exploration of the Inner World*, by Dr. A. T. Boisen. A large and carefully prepared volume of three hundred pages, it is outstanding in its field. One of the most popular and widely circulated books ever written by anyone in our Seminary group has been *The Business Administration of the Church*, by Robert Cashman. Professor Carl Patton's books, *The Preparation and Delivery of Sermons* and *The Use of the Bible in Preaching*, while written after his connection with this Seminary had ceased, contain largely the material which he taught in his classes here. I have published during the triennium a little volume entitled *The Minister's Job* which has been well received and is being used in pastors' schools throughout the Methodist Church South. I have also collaborated in writing the January number of *Social Action* dealing with "Labor Troubles and the Local Church"; and a new book of mine, *The Art of Conducting Public Worship*, is now in press and will be issued by Macmillan in March. *The Gospel, the Church, and Society*, a new book on current Congregationalism, contains chapters by Professors Spinka and Holt and myself.

In addition to writing books, our faculty has been in demand for lectures and addresses. Professor Pauck has been our outstanding representative among the colleges and youth gatherings. Professor Holt has given the Rauschenbusch lectures at Colgate-Rochester on "Christian Responsible Living." Professor Eastman is frequently called upon to speak on subjects connected with biography, movies, and the drama. Our editorial members are Professor Eastman, who edits the *Seminary Register*, and Dr. Spinka, who edits the *Church History* magazine. Dr. C. C. Morrison, editor of the *Christian Century*, teaches for us one course a year in the field of Christianity and contemporary life.

TEACHING METHODS

The major activity of all of us is teaching, and we are trying to improve the educational procedures here at the Seminary all the time. The major step forward during the past triennium has been the inauguration of comprehensive examinations covering the entire content of the three-year course. All students take these in the spring quarter as prerequisite to the B.D. degree. We do not have prescribed courses in the Seminary, but the fact that students know that ultimately they will face a comprehensive examination covering the whole range of theological studies has a wholesome influence in keeping them to a balanced curriculum all through their course. We have also added to the thesis requirement a provision for a twenty-minute oral quiz on the thesis at the hands of a faculty committee, thus checking up on the student's ability to defend what he has written.

One other faculty item of importance is that Professor Robinson is this year completing thirty years of teaching in the Seminary, a long and fruitful service—and the end is not yet.

STUDENTS

Registration in the Seminary has been maintained at a fairly even level. It varies from 95 to 115 in different quarters, the registration this quarter being 112. It is very encouraging that students in such regular numbers and of such satisfactory quality continually seek admission. I think our student body, in average ability and certainly in *esprit de corps*, is far ahead of a similar group of which I was a member as a student at Yale thirty-four years ago. The morale of the Seminary has been helped by our dining co-opera-

tives which, under rather difficult physical conditions, have, nevertheless, made it possible for our students to eat together and have a unifying and heartening fellowship. Every Thursday night faculty and students eat dinner together, and, following the meal, there is a brief "song fest" and then a half-hour address, usually by some outsider. One of our alumni writing from overseas speaks with real homesickness of his happy memories of the warm fellowship of the Seminary in contrast with the absence of all this abroad.

Along with this finer fellowship has come a deepening of religious life. Our worship services are practically entirely in student hands, and this year, at the suggestion of the students themselves, we are holding on Thursday afternoons an all-Seminary religious service which is pretty generally supported by the students and the faculty and their wives. This religious service takes a wide range of variety. Twice a month it is a rather formal liturgical service, but on other occasions it is very informal. Several have been in the nature of a Quaker silent meeting, and one was a unique use of choral speaking, an impressive demonstration of a new technique in the reading of Scripture and poetry. Still other meetings have been of the old-fashioned family worship or prayer-meeting type.

Our field-work system has developed steadily during the triennium under Professor Alderton's guidance, and the churches more and more look to us for our young people as assistants, especially in their young people's programs.

RELATIONS WITH OTHER INSTITUTIONS

The Seminary lives in very close relationship with the University of Chicago, on the one hand, and the Chicago Congregational Union, on the other. The University is a good neighbor to us, and we enjoy many privileges and courtesies. Some readjustments have been necessitated during the triennium in our relations with the Divinity School, but no serious impairment has occurred. There has been a change in administration by which the new dean will be Professor Ernest C. Colwell and the associate dean Dr. Charles W. Gilkey. This intimates a policy on the part of the Divinity School of seeking closer relations to the active ministry; and both this policy and the personnel of the new leadership give us great hope of still closer co-operation between our two schools here on this campus. There is a most cordial friendly relation between the members of the two faculties.

Our other colleague is the Chicago Congregational Union, which uses our department of social ethics as its department of survey and research. To the work of the Union we contribute a good many student helpers to serve in institutional churches and neighborhood houses. This co-operative relationship has been a valuable one to both the Seminary and the Congregational Union and bids fair to continue.

ACCREDITATION BY A.A.T.S.

This Seminary has long belonged to the American Association of Theological Schools. Two years ago, that body set up a policy of establishing standards of accreditation for theological seminaries. Since then over forty seminaries have been accredited including our own. I had the privilege of visiting and inspecting about a dozen of these seminaries, which was a valuable experience for me.

PHYSICAL EQUIPMENT

Our splendid buildings, erected during the building period from 1923 to 1928, have been maintained in admirable condition through the watchful oversight of Mr. Cashman. We have also, during the triennium, added to the buildings Kim-

bark House, on the corner of Fifty-eighth Street and Kimbark Avenue, housing our Kimbark Co-operative Dining Club on the first floor and providing three apartments for married students above. It is a much-used and appreciated building. Last spring we acquired the apartment on Kimbark Avenue just north of Kimbark House and during the summer reconditioned it as an additional dormitory for married students. It has been named Montgomery Hall in honor of John Montgomery, though in some quarters, I am told, it is spoken of as the "dovecot." It houses seven young married couples. Of all our buildings, Hilton Chapel is the most famous and probably the most beloved. It is always open for private devotion. Our students hold a matin service there each morning at 7:45. The Christian Science Association of the University meets there Tuesday evenings, and it is the most popular place in Chicago for weddings. We have had over fifteen hundred weddings there since it was built.

SERVICES TO THE DENOMINATION

This Seminary is the only theological seminary which actually belongs to the Congregational denomination. Others like Yale and Oberlin and Pacific may have been Congregational in origin but have now rather definitely proclaimed their nondenominational character. We remain Congregational in ownership and control and are proud of it. This denominational relationship is registered not only in this triennial convention, which meets every three years to elect at each meeting half of our board of trustees, but also by the fact that we have an advisory committee made up of distinguished Congregationalists from all over the country to whom we look as sponsors and counselors. We also keep in close relationship with the state superintendents of the sixteen middle western states who welcome our graduates into their vacant pulpits and use our students in summer work. Another service to the denomination is rendered by the Seminary *Register*, a quarterly publication which carries alumni notes, book reviews, articles by faculty members, and addresses by special lecturers. It is sent out absolutely free of charge to over four thousand alumni and other ministers in the Middle West. We are also tied into the life of the denomination by the participation of our faculty in programs of conferences and associations and their service on various denominational boards. Professor Holt is the vice-president of the American Board, for example; and Professor McGiffert is on the board of the Chicago Congregational Union; while I serve on that, also on the Preaching Missions Seminar, and have just been chosen vice-chairman of the Federal Council's Department on International Justice and Good Will and a member of the Federal Council's Commission on Worship. Hundreds of churches write to our Drama Department for guidance in the selection of their religious plays. Our annual Ministers' Week program represents another effort on the part of the Seminary to serve the churches and ministers of the Middle West. Again, in the summertime, we join with the University Divinity School and the Disciples' Divinity House in bringing to the ministers of the country the rich opportunities of a two weeks' Pastors' Institute running from July 30 to August 13. In connection with this we hope that the denomination will perhaps arrange for special gatherings of groups that have common interests, like the workers in colleges and university centers.

THE RURAL CHURCH PROBLEM

One of the vital problems facing our denomination is the problem of the rural church. We are actively interested in

this and, in order to serve the rural church more effectively, have been active in organizing Merom Institute at Merom, Indiana. This now goes forward under the general direction of Rev. Shirley Greene, one of our own graduates, with Professor Holt, Professor Kincheloe, and myself serving on the board of directors, together with a number of Seminary alumni. At Merom we are trying to establish an institution which will be related to and inspired by the Seminary though completely independent in management and finance.

OUR BOARD OF DIRECTORS

All this program would be impossible but for the wise management of our business affairs by our board of directors who, quietly, unseen and unpraised of men, go about the steady task of looking after investments and carrying on the business part of our great enterprise. We have lost one of our noblest leaders in this group through the death of John Montgomery, who, for a quarter of a century, served the Seminary on our board and, during recent years, as its chairman. New leadership however, is constantly brought into the board, and we feel sure that no institution has a stronger or more devoted group of laymen and ministers as its ultimate controlling body than this Seminary possesses in its splendid board of directors.

CURRENT NEEDS OF THE SEMINARY

The last three years have been years of encouragement and difficulty, but the difficulties have been almost entirely financial, owing to a shrinking income and increased expense. The increased expense has come from the necessity of paying tuition charges to the University, which itself has faced a heavy deficit, and the cost of repairs, taxes, and general upkeep of real estate which has come back upon the Seminary because of defaulted loans. Because of the financial limitations we have trimmed our sails, as far as the instruction budget is concerned, first of all by eliminating the summer quarter, by not restoring the salary cuts which were made at the beginning of the depression and which still hold, by transferring Mr. Cecil Smith, our half-time instructor in music to the University for full-time and substituting less expensive instruction in this area, and by various minor economies in details of administration. We have, however, maintained considerable efficiency. Our faculty is undiminished, and our students have ample access to the courses of the University, the benefit of which was the major reason for moving to this location in 1915. We hope that further economies will not be necessary, for we are at about the limit to go beyond which would be to reduce our service, and that we are unwilling to do. In view of this we hope that our constituency will disillusion people of the idea that this Seminary is fabulously rich and no longer stands in need of bequests or gifts. We do need money, and we could put it to very good use as will be shown later.

I hope that this word of our need will be carried by you to the ears of people who, by bequest or immediate gift, might like to strengthen an institution which is rendering such basic service to the Christian cause as this Seminary is in the great task of training the leaders of tomorrow. First of all, we need buildings. That may sound strange to you. But, if you could visit Kimbark House and see the great difficulty we have in dining together in three different rooms, you would recognize that one building we need desperately is a decent dining-hall where we can develop to the utmost the opportunities for fellowship. In connection with this dining-hall, or at least in the same building, we ought to have a model parish hall with stage and drama workshop for Professor Eastman's valuable work in religious

drama. At present we have to transform our beautiful chapel into a theater during at least a part of the year in order to give our drama classes a place to function. Beyond a dining-hall and a parish hall, we need a married-students' dormitory. Whether for better or for worse, and I think for better, we are having an increasing number of married students. If we are to maintain our close *esprit de corps* and Seminary fellowship, they ought to live on the campus in suitable quarters and not have to seek the very unsatisfactory and high-priced apartments in the neighborhood. It would also be a splendid thing if, while we are building a dormitory for married students, we could build a similar building for faculty apartments. If we should run into difficult days ahead it would help tremendously to be able to have a roof over our faculty families at least.

Haven't you somewhere in your churches a benevolently minded wealthy person who would like to round out the equipment of this Seminary in the ways indicated? But, beyond buildings, we also need additional endowment. We need it, first of all, because the endowment we have is bringing in less income, owing to a general reduction of dividends and interest rates. This is a very serious problem with all endowed institutions. Moreover, we ought to have additional endowment in order to give a solid foundation for our chair of religious education. Beyond that, it would be a great thing if we could have money to provide rural fellowships by which we could take key men in our country churches and give them special training here and at Merom.

Finally, I have a vision, which I hope some day someone will help to make a reality, and that is a foreign missionary foundation by which each year we would send one of our graduates to live and teach in some foreign missionary land and, after a year or two, return to the Seminary to bring back to us an intimate knowledge and enthusiasm for the great world-wide task of the Christian church.

I cannot close this review without a word of hearty commendation to students, employed staff, faculty, and directors for the splendid team work, unity, and loyalty with which all have fulfilled their functions in the ongoing program of this Seminary.

One final word: Students—the highest grade of students, alert, competent, and aggressive—need to be recruited for the challenging task of Christian leadership today. Are you on the outlook for them among your high-school young people? Many a vocational decision is really made in high school, and are you ever on the alert to discern among your college-age young people those of leadership ability and scholarly promise whom you might turn toward the ministry as a vocation and the Seminary as a training school? The number and the quality of our students depend, in part, on you!